

The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.
OLD SERIES

Jackson, Miss., March 25, 1937

NEW SERIES
VOLUME XXXIX. No. 12

Who's Who and What's What

It is said that since the world war 1,600,000 veterans have been admitted to American veterans' hospitals.

While in Prussia some years ago we were shown an old mill, said to be some two centuries old. It is near Sans Souci, one of the palatial residences of Frederick the Great. Frederick wanted it because it adjoined his estate. The miller refused to sell it. The king threatened to take it by force. But the sturdy, defiant miller said, "Not while their are courts in the country." But suppose the executive could put men on the bench such as would do his will, and in sufficient number to carry out his project?—But why bring that up?

It is altogether possible for a horse to get scared of a sheet hanging on a clothesline, run away and in his fright run into a barbed wire fence and kill himself. And there is danger right now in this country that our people will get excited about communism in Russia and in their hysteria break their necks running into fascism. There is more talk about communism in this country than ever and less evidence of any communism than any country we know of. Our danger is at the other end of the line. Fascism came in Italy before the people knew it was around. Its twin brother Nazism came in Germany while people's minds were disturbed about economic and political conditions. Fascism is born overnight. And we are not far from it in America.

People have heard so often from certain self-appointed censors of religion that we have too many churches, that they are in danger of believing it, simply from the force of reiteration. There is not a word of truth in it. On the contrary there are not more than half of the people in this country who are enrolled as church members. And there is hardly a town or country community anywhere in which the church buildings would hold the members of the churches if they were all to decide to go to church on any Sunday morning or evening. We do not need fewer churches; we need better church members. And we need preachers and people who make a business of going after the lost in their community and bringing them into the kingdom.

Recently a brother in Choctaw County had some of the Lord's money which he wanted to make do the most good in the service of the Master. He saw the need of enlisting and indoctrinating the church members, of building them up in spiritual life and fitting them for the largest service. He believed this could best be done by having The Baptist Record sent to every family in his county for one year where they were not already taking it. And we got the list and sent the paper to them. This is as good an expenditure of missionary money as we know of. Our Convention Board does this by paying the annual deficit on the paper. Why should not individual men and women use their money in this way. By this means the truth is preached every week in the year to a whole family for \$1.50 each. Some day somebody will see this and put a good sum of mission money into it.

In the past two Sundays Clarksdale Church had eight additions, four by baptism.

Rev. A. P. Blaylock, pastor First Church, Little Rock, Ark., died last week after an operation.

Under prohibition the number of savings accounts in the banks in this country increased 400 per cent.

Gov. Hoey in his recent inaugural address in North Carolina said, "You will never build a great state or a great country upon profits derived from the sale of liquor."

All of us can thank God and take courage: the mission receipts for the first twenty days of March in Mississippi were equal to the whole month of March last year.

It is said that the liquor business in America will spend this year \$4,000,000 in advertising. Some say \$25,000,000. That just shows how much more sense they have than some of our religious institutions.

Seventh Day Adventists in the United States say that during the years of depression they have not withdrawn a single worker nor closed a single mission field. Their members all give one-tenth of their incomes to the work of their church.

After nearly twenty years of effort to extirpate religion from Russia a census shows that fifty per cent of the youth of Russia avow themselves as Christian, 34 per cent of the collective farmers. Isn't that pretty nearly as large as it is in America?

We are sometimes so busy condemning the unrighteous that we pass over the equally important matter of showing approval and appreciation of the good. Our attention was called to this fact recently by a good friend who knows the conditions in Jackson and Hinds County. We speak here specially of the enforcement of the law and the consequent respect for law in the Capital City and the county of which it is one of the county seats. Jackson is a growing city. It has probably ten times as many people in it as it had twenty-five years ago when the present editor of the Record began his work here. This growth has made problems of administration which called for genuine statesmanship. As our readers know the city has a commission form of government with Mayor Scott and Commissioners Taylor and Hawkins in charge. They have planned for a great city, and have made it by the cooperation of the citizens a beautiful place to live in. The growth for the past year has surpassed, it is said that of any city of its size in the United States. But above all the officials have sought to make it a clean place morally, and we are convinced there is no place of its size where the law is better enforced. And the county officers deserve great credit for their careful attention to law enforcement. Ex-Gov. Longino is County Judge, and he magnifies the office and makes it honorable. He puts the fear of God and respect for law in the hearts even of evil doers. He says that the citizens uphold him in this matter. He finds that ninety-nine out of a hundred juries will do their duty, and convict those who violate the law. In the very few cases where they were recreant to duty, he publicly exposes and dismisses them. This has had a wholesome effect. The sheriff's official staff has preserved the respect of those who seek to uphold the law. Things may not be perfect in our immediate territory, but good work is being done.

Evangelistic Singer R. L. Cooper is in a meeting at Sapulpa, Okla. He has open dates in April.

More than 1,200 men and women with criminal records have recently sought liquor licenses in Southern California, as shown by finger print records. These include murder, burglary, counterfeiting, arson and drunken driving.

The Roman Pope sent a pastoral letter to be read in the Catholic churches in Germany last Sunday in which he charged that Hitler's government had violated the agreement between him and the pope on working out church problems in Germany. It is certain that these two dictators will come to the parting of the ways, or to the mending of their ways. Both are astute politicians and diplomats. Hitler is a master of bluffing and of psychology. The pope is a master diplomat and knows when to speak softly and when to use the big stick. Hitler runs up against his most dangerous opposition when he attacks the religious prejudices or convictions of his people, whether Protestant or Catholic. In the end he is certain to lose, but he may wreck one or more nations before he breaks. The pope said of the concordat with Hitler: "If its terms were not kept, that is not the fault of the church. The other side made unfair interpretations of the concordat, evaded its provisions, undermined its content, and finally more or less openly violated its stipulations."

Beginning last Sunday Calvary Baptist Church in Jackson, and other friends celebrated the twenty-fifth anniversary of Pastor H. M. King. It is an occasion of thanksgiving and rejoicing. Twenty-five years is longer than any Baptist pastor has ever served in Jackson, and there are few in the state which can equal it. And the church is more vigorous today than ever, and more devoted to the pastor. There is here a great spiritual powerhouse. This writer remembers well when the Convention Board launched the mission in West Jackson with W. P. Price, now deceased, as the missionary. Pastor W. F. Yarborough at that time at First Church gave the new enterprise every encouragement, and some of his best members cast in their lot with the mission. The Lord blessed them and growth was rapid. Two new church houses were required in a few years, and then a third after Dr. King came. Dr. M. O. Patterson succeeded Dr. Price, and then came Dr. J. N. McMillin. The work began in 1901, and Dr. King came in 1912. A few years ago the pastor and people planned and built one of the most commodious plants in the state, providing for every department and looking handsome on one of the best locations in Jackson. The membership grew rapidly till it now has more than 2,000. The pastor was born in North Ireland of Presbyterian stock. He was one of fourteen children, only two of whom survive. He came to America as a linen salesman, but already had the conviction that he should preach. He went to Moody Bible Institute and became a missionary in the Northwest. Here he became a Baptist and married Miss Ethel Moody. He then attended the Seminary in Louisville from which he came to Mississippi to be pastor at Macon. He went to Chattanooga for a short period of service and came back to Mississippi to become pastor of Calvary (then Second) Church. The Lord has richly blessed him here, and the people want him for the rest of his life. Our congratulations go to him, and our prayer is for him that he may abound more and more in fruitful service.

Sparks and Splinters

Our first issue in April will feature the W. M. U. work, in anticipation of the State Convention to be held in Hattiesburg.

Dr. Everett Gill, Jr., is conducting a month's evangelistic campaign in St. Charles Ave. Church in New Orleans, of which he is pastor.

James Taylor, one of our Mississippi students at the Baptist Bible Institute, underwent an emergency operation for appendicitis last week. He is reported as recovering nicely.

Dr. C. E. Maddry, secretary of the Foreign Mission Board, was in Blue Mountain for an address Thursday of last week. He is on his way to the Baptist Convention in the Republic of Mexico, and speaks at several places en route.

It is said there are 6,000,000 Christians in India and Mr. E. Stanley Jones says they are increasing at the rate of 12,000 a month. That doesn't look as if the world were going to the bow-wows because there are different denominations.

Rev. James Edwin Bilbo died at the home of his daughter, Mrs. Arledge near Poplarville, last week. He was 84 years old and had been a minister in South Mississippi and Eastern Louisiana for many years. He was born in Lawrence County, Mississippi.

Pastor S. A. Murphy of Valence St. Church, New Orleans, had L. C. Smith with him in a ten days meeting. A good number were saved and joined the church, others coming by letter. The spiritual life of the church was deepened. The pastor says of the visiting minister: "He did splendid preaching in the church, but his greatest ministry was in the homes. He preached and prayed in almost every home he entered."

Evangelist T. C. Crume is assisting Pastor R. P. Mahon in a meeting at London, Ky., with Stanley Armstrong leading the music. Mr. Crume has just been in a meeting with T. C. Wyatt at McCalla Avenue Church, Knoxville, where there were about 90 additions and professions of faith. In his six years at McCalla Avenue Dr. Wyatt has welcomed over 1,000 members into the church. Brother Crume's son, T. C., Jr., was ordained at Florence, Ky., January 24, and expects to do evangelistic work after taking his full collegiate degrees.

Pastor R. C. Crannon, a Mississippian, has been at Milton, W. Va., for a little over two years. In that time there have been 125 additions to the church, 76 of them by baptism. Recently he had with him in a revival meeting Dr. S. S. Hill of Louisville, Ky., pastor of Deer Park Church. The church was greatly revived and lasting good accomplished. There were 12 additions during the meeting, nine by baptism. Beginning with January the church adopted the tithing plan for three months, with blessed results financially and spiritually. Ninety-one members are giving one-tenth of their incomes. Offerings continue to increase.

The revival meeting of one week at Clinton closed Sunday night. A great company of young people rededicated their lives to the service of the Master. There were 22 added to the membership of the church, making in all about fifty for the past six weeks. Rev. Leo Green preached and had constant contact with the young people. He is a young man barely 25 years of age. He was graduated from Mississippi College a few years ago where he is held in high esteem. He is now a student in the Louisville Seminary. Two years ago he conducted a young people's revival in Clinton in which great good was accomplished. And he was welcomed this year by very large congregations. The young people felt a comradeship with him and followed gladly his leadership and that of Pastor J. W. Middleton. We have never known any other place where the spiritual life of the young people is better looked after than it is at Clinton, for which all the state may be deeply grateful.

In a recent training school at Mt. Olive the pastor, Dr. W. L. Holcomb, delivered fifty awards to those who stood the examination.

Dr. G. P. White of Hazlehurst will be with Pastor E. F. Wright in a meeting in West Point, First Church, the second Sunday in April.

R. B. Jones, several years ago pastor of University Church, Baltimore, and for several years missionary in the Phillipines becomes pastor of First Church, Gainesville, Ga.

William Allen White is quoted as saying: "If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership will close the churches."

Dr. J. E. Byrd will assist Pastor I. F. Metts in a meeting in Northside Church, Jackson, beginning April 11. This week brother Metts is helping Pastor Ferrell in a Training Course at Griffith Memorial Church.

We are pleased to learn that Mrs. C. E. Wright has been made chairman of the committee on Religious Literature in First Church, Greenwood. She is one who takes seriously and does thoroughly the tasks which she believes are helpful to others and serviceable to the Master.

Dr. J. D. Franks, pastor of First Church, Columbus, announces that with them April is Personal Witness Month, emphasizing personal evangelism. The first week is Men's Week, the second is Young People's Week, the third is Woman's Week, and the fourth is Everybody's Week.

We have just read "New Testament Introduction" by Rev. Charles Granville Hamilton of Aberdeen. It is a three page tract written to give a brief, general characterization of each book in the New Testament. It is well thought out, and can be had by writing the author at Aberdeen and enclosing a three cent stamp.

We were told recently of a Baptist in Mississippi who is carrying a life insurance policy payable to the Foreign Mission Board. While the state constitution forbids the willing of anything to a benevolent purpose, it seems the way is open for those who wish to make life insurance payable to a benevolent or religious institution.

Dr. C. B. Watkins of Clinton died last Friday and the funeral service was held in the home of Mrs. A. C. Watkins at Clinton. Dr. Watkins was a member of a large family of brothers and sisters who lived in and near Clinton, only one of whom now remains, Mrs. Winstead. He was a brother of Dr. A. C. Watkins who was for many years a missionary in Mexico. Dr. C. B. Watkins was a physician and was never married. He was for forty years or more a member of the Baptist Church at Clinton and Pocahontas. He was a gentle soul.

Jones County Training School for Baptist Sunday School workers under the direction of Dr. J. E. Byrd, Mr. E. C. Williams and Miss Ruby Taylor will be held at Second Avenue Church, Laurel, March 29 to April 2. The classes meet each evening, with conferences following the classes. Books and teachers are "The Book We Teach," taught by O. A. Eure; "Building a Standard Sunday School," by Miss Ruby Taylor; "When Do Teachers Teach," by A. B. Pierce, and J. E. Byrd; "The Baptist Faith," by Goode Montgomery; "Vacation Bible School Guide," by E. C. Williams.

It is said that a prominent national magazine sent out over the whole country two inquiries: (1) Do you think that sexual moral standards are better or worse than they were a generation ago? (2) Do you think that religion is gaining or losing in the life of the nation? In answer to the first the answers were three to one, "Worse." In answer to the second the answers were two to one, "Losing." We recall what Evelyn Booth said to a smart young reporter who asked her if she thought the world was getting better or worse; she said, "I am doing what I can to make it better; are you?" And you will recall the answer of Jesus to those who asked him if there were few who we saved; he answered, "Do you strive to enter in."

The "flu" or something hit around the Record office last week. Our stenographer, Mrs. French, was out; also Miss Taylor and her secretary, Miss Nettie Ree Traylor. But they are "getting better."

The Mennonites say they will pay all the social security taxes but none of their people will accept old age pensions. They propose to provide for their own and not ask the government, nor anybody else for help.

The last we heard of Prof. Chester Swor of Mississippi College in his swing around the circle, he was in a series of meetings in Missouri with Rev. W. O. Vaught who is head of the student work in that state. Prof. Swor goes to Ardmore, Okla., on March 29.

The supreme court of Mississippi declared several local option elections void because sufficient advertisement had not been given beforehand. It cuts both ways. In two counties where the "drys" lost they will have another chance, and we understand they mean to avail themselves of it.

Large crowds throughout last week heard the series of sermons by Dr. J. A. Huff of Chattanooga, at Calvary Baptist Church, Jackson. His theme throughout the week was the Second Coming of The Lord, and the attendance demonstrated that this is a subject in which people are deeply interested.

Five years ago we were assured by those who were supposed to speak with authority that the saloon would not come back if the prohibition amendment were repealed. Now there are seven times as many places for selling liquor in Washington City as there were in pre-prohibition days. David said, "I said in my haste" . . . you know the rest.

Dr. J. W. Storer, once pastor in Greenwood, Miss., now pastor of First Church, Tulsa, Okla., says in the Word and Way: "During February, two important events occurred in the life of First Baptist Church, Tulsa. Mr. W. O. Vaught, Jr., was with the church in a week of especial revival services, sponsored by the young people. The attendance was large, scores of both young and old rededicated their lives and more than 50, most of them by baptism, united with the church."

PASTORAL CHANGES: R. W. Estus goes from Mansfield, Mo., to Pythian Ave. Church, Springfield; J. E. Jackson becomes pastor of College St. Church, Springfield, Mo.; Ralph Manes goes from Ft. Worth to Ash Grove, Mo.; H. M. Hunt becomes pastor at Paris, Mo.; Pastor J. O. Heath died at Big Springs, Texas; C. W. Jennings goes from St. Joseph, Mo., to East Church, Louisville, Ky.; Rev. P. C. Barnett has resigned at Castor, La.; L. S. Sedberry goes to Murfreesboro, Tenn., succeeding Dr. Carter Helm Jones; E. E. Wheless goes to Grand View Church, Kansas City, Kan., from West Austin, Texas; Rev. Chas. H. Dickey died in the Veterans Hospital, Hampton, Va.

Some of the ancients had a proverb, "Whom the gods would destroy they first make mad." We need to ask ourselves in all seriousness today if half the world has not gone crazy. How can sensible people do as they are now doing in Italy, in Germany, in Russia,—and many in America? In the current controversy over the supreme court it is difficult for those on one side of the question to credit the other with any sober thinking. You may take your choice as to sides. It is like the rabble that shouted in the national convention by the hour, We Want Beer! We Want Beer! We Want Beer! Sense and logic and reason are thrown to the winds and it is just a clamor for what "we want." And closely allied with this is the method of settling or unsettling industrial problems. There is no appeal to reason. There is no regard for the law or the courts. It is simply a question of what "we want." If we are not at the point of disintegration, then where are we? Where are we headed? Such a condition of confusion brought on the dictatorship in Russia, Italy and Germany. What happened over there can happen here. We are on the way, and some are saying, "It won't be long now."

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Thursday, March 25, 1937

THE BAPTIST RECORD

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ASSOCIATIONAL SUNDAY SCHOOL
OFFICERS' CONFERENCE
Jackson, March 16, 17, 1937

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In lieu of the Statewide Sunday School Conference, which has been held in past years, this year was a two days' conference of association workers held in the First Baptist Church of Jackson opening on Tuesday morning, March 16, at 10:15 o'clock.

The conference was sponsored by the Sunday School Board of Nashville, the representatives of which assisted by our own state workers directed the proceedings.

Origin of the Sunday School Promotional Plan

On the last day of 1935 the eighteen statewide Sunday school secretaries, the executive secretary, business manager, and secretaries of the promotional departments of the Baptist Sunday School Board met together in Birmingham and unanimously projected the following objectives and methods:

(1) To keep evangelism as the primary purpose of Bible teaching in the Sunday school.

(2) To establish some goals as a basis of work for the period 1936-1941. A five year program.

(3) To recommend the use of the district association as a major means for the promotion of the Sunday school and Vacation Bible school work.

(4) To hold special statewide meetings each year as long as necessary or as long as possible for the purpose of helping the associational officers.

(5) To give preference to association-wide efforts in all field engagements.

This conference is, therefore, a part of this five year program and is one of seventeen held in the other Southern States.

The music of the conference was directed by Mr. B. B. McKinney, whom many remember as leading the song services in the Sunday School Convention in Philadelphia last year. He is not only a great song leader but the author of many of the songs in our hymn books.

In the opening period "Alas and Did My Saviour Bleed" and Showers of Blessings were sung and brother J. E. Byrd led in prayer.

It was emphasized by brother Byrd in announcing the purpose of the conference that it is not a Sunday School Convention for inspiration as held in former years but a conference of workers from the associations and each one was urged to find his place in the sub-conferences on the various departments, which will be held, and urged that the information gathered be carried back into the respective associations.

Later in this opening session brother Byrd in an address assigned a number of reasons as to why the program of the conference should be carried back to the Sunday schools. The following practical reasons were emphasized: (1) There needs to be a changed attitude towards religious things; (2) There are many who are unenlisted; (3) Great need of Bible study; (4) Trained workers are needed; (5) There is great need of knowing how to reach the lost.

Following the splendid and practical message of brother Byrd, delivered in his usual vigor, at the suggestion of brother Bryan Simmons, a prayer of thanksgiving was offered for his restoration to health and to his place of Sunday school leader in the state, brother R. B. Gunter leading this prayer.

Mr. J. N. Barnett of Nashville, the general chairman of the meeting, gave an interesting review of that which has been accomplished in 1936, or the first year of the five year promotional program of the Board. Last year seventeen states held special meetings for promoting the organization of the 900 associations in the South. More than 8,000 attended these special conferences representing 680 of these associations. Six hundred of the 900 associations have been organized with a superintendent. There is a growing favor of the associational organization and upon a call by brother Barnett a number pledged to go back and renew an effort to organize the associations in this state.

In the opening of his splendid message on "The Sunday School Program of Southern Baptists," brother H. E. Ingram called for a show of the representatives of the various departments of Sunday school work in the gathering. The pastors were largely in the lead of the approximately 500 present, but there was an encouraging number of superintendents and other leaders present.

A telegram of greeting was read to the conference from Dr. T. L. Holcomb. He was on the program for an address in this session but was detained by a slight attack of "flu."

A splendid address by Dr. R. B. Gunter on "The Missionary Opportunities of Associational Workers" closed the session.

First Day—Afternoon Session

The first hour of this afternoon's program was given to class work in the eleven departments of Sunday school activity. These classes were conducted by a trained leader furnished by the Sunday School Board, and were well attended. Every one in attendance upon the conference found a place in the class dealing with the work in which there was special interest.

Following this period of class work the conference reassembled in a general meeting to hear Dr. Roland Leavell, who has recently accepted the call of Southern Baptists to lead in the work of evangelism. Dr. Leavell said that in our renewed evangelistic effort, if we succeed, there must be: (1) An aroused consciousness of the need of evangelism; (2) An absolute conformity to the Bible type of evangelism; (3) An adaptation of our methods to present day conditions. It was a pointed message that stirred by the needs it pointed out and by the sense of responsibility it aroused. Surely no mistake has been made in the selection of Dr. Leavell to this new post.

"More Classes," implying such an increased attendance in the Sunday schools as to make additional classes necessary, was discussed by Miss Mary Alice Biby, and Mr. W. P. Phillips spoke on "Discovering and Utilizing More Workers," which brought the session to a close.

First Day—Evening Session

The classes in the work of the different departments preceding the general assembly were held tonight as in the afternoon with an additional one, that by Dr. Roland Leavell on Evangelism composed largely of those who have been asked to serve as chairmen of evangelism in the associations, of which there were a goodly number. A feature of the song service that opened the general meeting was several special numbers by the quartette of the Woman's College. Dr. P. E. Burroughs spoke on "Three Thousand Training Schools" emphasizing the need of training as an absolute essential to success in any undertaking, more especially in the Sunday school leader and teacher.

"The Possibilities of a Sunday School in the Work of the Church" was discussed by Dr. B. Locke Davis in which three practical questions were asked and answered: (1) What are the possibilities of the Sunday school in the church? (2) To what extent are these possibilities being realized in the Sunday schools of the churches? (3) How may we more adequately realize these possibilities?

This helpful message closed the evening's program. (Continued on page 14)

—BR—

Elder J. A. Rogers of Amory has issued an open letter to Dr. J. B. Lawrence and Dr. R. Q. Leavell of the Home Board in which he criticizes the language used and possibly some of the methods employed in launching the work of evangelism by the Board. It is good to preserve the "form of sound words" as Paul directs Timothy, and brother Rogers has all his life been devoted to the propagation of the faith and the preaching of the pure gospel. We are sure that these brethren addressed will give careful attention to his appeal, and we will all, I trust, join earnestly in the prayer that God will guide them in their efforts, preserve them against hurtful mistakes and graciously bless the gospel message which they propose to preach.

BROTHERHOOD QUARTERLY VERY
POPULAR

J. T. Henderson, General Secretary

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It should be gratifying to every friend of the Brotherhood to learn that while the headquarters published considerably more copies of the Brotherhood Quarterly for January, February and March than were called for the last quarter of 1936, the edition was exhausted long before the end of the quarter and numerous orders were received that we were not able to fill.

The new Quarterly for April, May and June will be ready for distribution the middle of March and sells at 10c a copy. There is little hope that a Brotherhood will prosper unless it has our well prepared programs, which will enable them to make their meetings interesting and profitable. Every member should have his own copy, as he has his Sunday School Quarterly.

Order from the Baptist Brotherhood of the South, 912 Hamilton Bank Building, Knoxville, Tennessee.

—BR—

The first two Americans to be decorated by France in the World War were said to be Negroes, Henry Johnson and Needham Roberts.

An amendment has been proposed in Congress to the Social Security law to prevent discrimination in its administration adverse to any race or color. Certainly anybody who would make a law or administer it to the prejudice of Negroes is cutting off his nose and putting out his eyes to spite his face.

Forty-four years ago we heard Dr. R. T. Bryan, missionary to China, speak in the Southern Baptist Convention in Nashville, Tenn. When he had finished, Dr. T. T. Eaton remarked to one sitting by him, "A man with a nose shaped like that can do anything he makes up his mind to." Dr. Bryan is still preaching and teaching in China.

In a letter which the "Repeal Associates" sent out to the dry forces for help in suppressing bootlegging, they said, "Bootleggers and the murderous criminal organizations which they support are still serious menaces to public security and personal well-being and stumbling blocks in the way of temperance education and proper control of the liquor traffic." If the wets themselves acknowledge it, the conditions surely are bad.

The program for North-Central Mississippi Baptist Preachers' Conference at Grenada, First Church, March 22-24 covers the following subjects for general discussion: "The Doctrines of Grace," "Pastoral Duties," "Evangelism," "The Kingdom," "The Second Coming of Christ," "Church Problems." On the program are Pastors Joel Dorroh, Cecil Ellard, L. J. Lott, J. W. Lee, F. Z. Huffstatter, O. C. Cooper, R. L. Breland, J. R. G. Hewlett, J. E. Gore, E. J. Caswell, J. B. Odom, L. J. Crumby, Roscoe Hicks, R. B. Patterson, E. H. McElroy, F. M. Purser, J. H. Sherman, J. W. Hicks, J. F. Hartley, R. M. Lewis, W. A. Bell, J. B. Middleton, E. R. Henderson, N. G. Hickman, C. T. Smitz, C. E. Patch, and N. H. Roberts. Grenada Baptists will furnish entertainment free. The people who go to this meeting will go away full.

"Jesus Christ, the same yesterday and today, and forever." To us this means he can do for us what he did for others while he was on earth. It means that he who revealed God to his generation, will be revealing God to all generations. And the revelation which he makes to one generation will not contradict that which he made to another. It means that he will be found today just in the same way he was approached when on earth. It means that our relationship to him will never change, and our obligation to obey him is the same from age to age. If your fathers and mothers and old pastors taught you the truth about Jesus, that truth is just as good today as ever. For the connection in which these words occur, Hebrews 13:7-9 show specific reference to that fact: "Remember them that had the rule over you, men that spake unto you the word of God . . . imitate their faith. Be not carried away by diverse and strange teachings."

EDITORIALS

HOW CAN I OBEY THE COMMISSION?

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Each one of us needs to imagine himself one of the group of disciples to whom Jesus was giving his parting commission about making disciples of all nations, to listen anew to the Master's words, and decide before the message dies from our hearing just how we mean to carry out what Jesus commanded. That we will carry it out has already been settled when we become disciples. Now that the command is given, we must work out the problem of how we are going to do it.

There can be no doubt that Jesus meant the command to be taken literally and seriously. To make the world Christian, or at least to make Christians in every nation in the world, He means just that. Anything short of that does not satisfy or meet the reasons for His coming. He made the world; He loved the world; He is the God of the whole earth; He made propitiation for the whole world; He paid the price for the whole world; He has the same message for the whole world; and nothing short of world redemption and world salvation will satisfy Him. Not to make known His salvation to the whole world; not to present the opportunity to all men, is to frustrate the purpose of His coming; it is to make the whole plan to fall short, and to render His sufferings and death of no avail in large part. It is to frustrate His scheme. He means for this gospel to be preached in the whole world.

Jesus knew it was a long task. He was not a visionary. He had no illusions as to the whole world suddenly becoming subject to Him. This was not to be done by magic, but by participation in His sacrifice and by faithful and continued testimony. The language of the commission recognizes that it will take a long time. This is seen by His saying "I will be with you always, even to the end of the age"; and by His telling them that they are to pass the command on down to others: teaching them to observe whatsoever I have commanded you.

The language of the commission and all the circumstances of its being given indicate that it is a task not to be undertaken by individuals simply, but by their working together for its accomplishment. The persons are addressed in the plural number. They must work this matter out together. No one person could do what He commanded and cannot do it now. If the command is to be taken seriously and obeyed truly then there must be cooperative effort. They and we must work together. It will take all of us at the task. And all of us are expected to have a part in it.

Now how can I obey the commission? How is each one of us to do what Jesus here commanded? There are two duties which lie imperatively on us. Each one must assume some responsibility for saving the people next to us. This is the first obligation. The unsaved man or woman known to us is the place to start. Every church and every church member is assigned the task of evangelizing the community in which we live, the people with whom we come in contact.

But this is just the beginning, and if the great outside world is to be reached then some cooperative effort is necessary. Some plan must be devised which will give every Christian an opportunity to help. This requires conferring together, the studying out of plans or a plan. It requires the association of the Lord's people into groups, their coming together into conventions, the determining under the direction of the Spirit of God of the best methods of work. It requires the offering of the opportunity to all God's people to take stock in the enterprise of establishing the kingdom of God. It requires the entrusting of certain responsibilities to groups who will see that these plans are put into effect. It will necessitate the assignment of special tasks to special men and women who become representatives of

all who are interested. If it can be done in any other way it has never yet been demonstrated.

If I want a part in this work it is open to me. Any man can put as much into it as he cares or is able to do. All can participate, and can go their limit in helping to evangelize the world. There is room for all, and opportunity to the last limit of resources. And no other way has been devised by which such opportunity is offered. Our mission boards are doing the work which Jesus commanded. They are being used and blessed of God. The opportunity for individual investment and cooperation is limitless. Our Cooperative Program is the most effective method for fulfilling the commission that has ever been devised.

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ARE PHYSICAL CALAMITIES THE JUDGMENTS OF GOD?

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This question is apt to come up whenever there have been great physical disasters which bring loss and distress of mind, or even when misfortunes, sufferings and loss come to the individual Christian. The world has had unusual exhibitions of distress in the past few years, and our own land has had its share of them. The recent shocking explosion in Texas by which more than four hundred children were killed; the recent floods in the Ohio and Mississippi Valleys by which millions in property and hundreds of lives were wiped out; the droughts and dust storms in the middle west; and the financial depressions by which millions in property values were swept away, and hundreds of thousands were made to feel the pinch of need; all these raise the question in men's minds as to whether or not they are the chastisement of God for wrong doing.

The question should not be shunted aside carelessly. Nor should it be answered hastily. Certainly people ought to be set to thinking, and they ought to seek to find the answer in the light of the scripture teaching. If there are some who disregard the teaching of scripture as without meaning or authority, we have no time to waste with them. For ourselves we have no question that the Bible is the word of God and is final in all matters of faith and practice.

The Bible teaches that not all affliction is sent for the purpose of rebuking sin. The conspicuous example of this is the case of Job. Everybody knows about Job and knows that the reason for the affliction was to demonstrate that his faith was strong enough to endure the test. Job did not know why it was. This puzzled him. He knew that his friends were mistaken in ascribing his suffering to his sin. But he did not know what the cause of it was. The friends were following out the general belief of people and probably the truth in ordinary cases, but they were mistaken in this case. Probably their major premise was correct, but their minor premise was not. The theory was sound but the particular application in this case was mistaken. They knew a whole lot, but there were a few things, or at least one thing they did not know. They did not know about that conversation between the Lord and Satan. Neither did Job. So we need to be careful about ascribing every misfortune to wrong doing. There are other reasons. Just as there are other laws of nature beside the law of gravitation; capillary attraction for example.

Another thing: we are not to decide in any particular case that the people who suffer are necessarily worse than some others who do not suffer. They may be, or they may not be. This is taught by the Lord Jesus when he speaks of the people on whom the tower of Siloam fell and killed them; and of those people whose blood Pilate mingled with their sacrifices. Jesus said "Don't think that they were worse than other folks." He doesn't say "Don't think they were bad." He doesn't say that they did not deserve this visitation. He doesn't say that the calamity was not a just punishment for their sins; or that it was not meant for punishment. Notice what he does say: "They were not sinners above all others." It is just as well to keep his words in mind. And he adds in each case, "Except ye repent, ye shall all likewise perish."

These words can mean nothing less than a definite warning to them that their sins will bring on them also the just retribution of God. There is more than an intimation that sin does bring the visitation of the wrath of God, and that the only way of escape from it is by repentance. It means that we who have been spared the suffering and loss are not to preen ourselves as being superior, we are not to congratulate ourselves that we are not as other men, but that we are to examine ourselves and turn from sin, turn to God, that we may escape the visitation of His righteous wrath. God does not visit immediate punishment on every transgressor, nor on every transgressor. Every body knows that. But he does visit it on some that all may take warning. No parent chastises his children for every offense. But he has to chastise them for some offenses or they will soon go to ruin. If God visits chastisements on some, the rest ought to profit by it. And the goodness of God ought to lead us to repentance. It has happened that when a military company revolted and were subdued, they have sometimes been punished, not by shooting all of them, but by punishing every tenth man. This may prove sufficient to correct the trouble. If we do not learn from the sufferings of others, then we may be called to suffer. If we do not repent, we shall all likewise perish.

But this leaves the general teaching of the Bible to be set forth. Does God punish sin in this world? We answer some of it he does and some of it he does not. What is not punished here will be punished hereafter. "Some men's sins go before to judgment, some follow after." He punishes some that all may know that he hates sin and will require its punishment. This world is only a small part of life. Now to say that God does not punish sin in this life, that suffering does not follow sin is to deny the whole Bible from Genesis to Revelation, for in the first book God says, "In the day thou eatest thereof thou shalt surely die." And in the last He says, "All liars shall have their part in the lake that burneth with fire and brimstone."

But specifically the Bible teaches that temporal calamities are an exhibition of God's displeasure against sin. The Old Testament is full of examples of it. One will suffice here. Read Deuteronomy 28:15 and following verses. We quote only a few lines: "If thou wilt not hearken unto the voice of the Lord thy God . . . all these curses shall come upon thee and overtake thee . . . cursed shalt thou be in basket and store; cursed be the fruit of thy body . . . And thy heaven that is over thee shall be brass and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust. From heaven shall it come down upon thee till thou be destroyed." We have quoted only a small part. In Malachi the Lord promises to remove the calamity when the people obey God.

Not to recognize the hand of God in the distresses that are brought upon us is blindness and folly. Not to acknowledge his chastening hand is rebellion. Not to repent of sin is to invite the multiplication of his wrath. Paul says, I Cor. 11:31, "If we discerned ourselves we should not be judged. But when we are judged we are chastened of the Lord; that we should not be condemned with the world."

—

Rev. Jacob Gartenhaus, Southern Baptists' missionary to the Jews, preached at Blue Mountain Sunday night.

Pastor Ira F. Metts was called to Kentucky Sunday to attend the funeral of one of the members of the church where he was formerly pastor. In his place the editor preached for Northside Church, Jackson, Sunday morning and evening.

The death of Mrs. P. B. Bridges, Jr., in Jackson last Saturday removes one of the most active and useful women in the First Baptist Church. May our Father comfort the hearts of her bereaved husband and children. She seemed in the midst of a life of fine service.

Thursday, March 25, 1937

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.
C. Z. HOLLAND, Associate

MAKE APRIL BANNER MONTH

Why?

1. Because gifts have not been in keeping with increased income.
2. Failure to increase gifts as income increases is not in keeping with scripture teaching.
3. Failure to increase giving as income increases means spiritual decline. You can't be dishonest with the Lord without finding fault with Him.
4. Because a good precedent has been established in the past. April has been banner month for many years. It is unwise to fall below a good precedent.
5. By making April banner month every interest can receive needed increase in support.
6. Our people will go to the Southern Baptist Convention May 13th with a conquering and forward-looking spirit.
7. The principal of the debts of the Mississippi Baptist Convention can be reduced and the interest on the indebtedness correspondingly reduced. A reduction of \$100,000.00 in the principal of the bonded indebtedness and \$24,000.00 reduction in the principal of the bonded indebtedness is creditable progress. But \$500,000.00 is still too much money for 252,000 Mississippi Baptists to owe and \$30,000.00 is too much interest to pay annually.

BRIEF VISIT

Rev. Jacob Gartenhaus was by our office Saturday afternoon and told of a happy visit with Rev. M. D. Morton of Mississippi, now pastor of Sand Springs Baptist Church in Kentucky. Mr. Gartenhaus said he spoke to acres of people. It was his privilege to be with Rev. A. F. Crittenden two years ago in some of the stewardship meetings.

Rev. Gartenhaus was on his way to Philadelphia where he was to speak Sunday morning. From there he was to go to Blue Mountain where he was to speak Sunday evening. His new book, "Rebirth of a Nation," is being widely read and merits all our attention.

—H.

—o—

TO OUR INTEREST TO ENLARGE THE CLUB

The more members we have in the Five Thousand Club the quicker we will pay our debts. 4,300 have enlisted for the duration of the debts, but with a larger army the time will not be so long.

—H.

—o—

CHURCH REVIVAL AT WINONA

It was a privilege to join Pastor N. G. Hickman in a series of studies and church services. There were about fifty young people who took the B. T. U. study courses. After the study course each evening, the church came for worship. At the suggestion of the pastor, "His Church" was used as the general theme. Even though this was a "Stewardship" or "Church" revival, two came upon profession of faith.

Pastor Hickman is a tireless worker. It was a privilege to be in his home and fellowship with his splendid family.

—H.

—BR—

One item in the plan of work of the Sunday School Board is to enlist the cooperation of pastors and others in organizing Sunday schools in places where the people are not brought directly into contact with a church, nor under any religious influence. There are plenty of such places; they are in need; they are open to effort; and this plan will give your church members something to do. Look all around you; find some one in need; help somebody today.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

As usual Pastor Jones was busy but willing to discuss plans for getting more folk to read the Record.

Brother Jones was happy over prospects of building an addition which is badly needed.

Simpson County subscribers are listed as follows: Braxton 3; D'Lo 2; Harrisville 3; Weatherby 3; Shivers 4; Panola 6 and 22 on Route 1; Mendenhall 11 and 2 R.F.D.; Sanatorium 5; Magee 29 and 6 R.F.D.

Magee:

At Magee brother Parker, the beloved pastor, says things are going in a fine way with finances on the up grade.

Right now they are happy over the debt-free parsonage which was cleared of debt in 1936.

Plans are on foot to get the Record into every home there. Already over one-half the families are subscribers.

Mt. Olive:

Dr. Holcomb at Mt. Olive, has recovered from the breakdown of last year and is getting up more steam every day.

A well balanced budget has been adopted.

A Baptist Record campaign for Mt. Olive is planned soon and we're watching for results.

Covington County has subscribers as follows: Sanford 1; Seminary 4; Mt. Olive 7 and 4 R. F. D.; Collins 10 and 8 R. F. D. (80 beginning April 1).

Collins:

Pastor W. L. Day has gotten a fine hold on the work at Collins. A well balanced budget has been adopted and the treasurer reports that January and February receipts are well above the budget.

On Monday night we spoke to the deacons explaining how easy it is to send the Record to every family. The deacons unanimously voted to so recommend. On Sunday morning we tried to explain to the church why every family needed the Record. They unanimously voted to carry out the recommendation of the deacons. Hence, Collins joins the BWRTTM group and every family in the church is to get the Record which is as it should be.

Brother Day was most cordial, tactful and helpful in handling the matter. He's a born diplomat.

And how we enjoyed the delightful hospitality of the pastor's home where Mrs. Day so graciously presides.

—o—

AN OLD PROBLEM IN NEW CLOTHES

If a frog in the bottom of a 20 foot well jumps half way out each night and each day falls back one-half the distance jumped, when will he get out?

If we continue to add new subscribers and each month lose many by expiration because no one asked for their renewal, how can we ever reach the ten thousand mark at which we have looked since last November?

For instance, this week we dropped 408 names as listed below because they failed to renew. And 350 of those would have renewed if some one had asked them.

One pastor said, "Let GOODRICH do it, he's paid for it." But just read the list below showing the number dropped by post offices and see if you think any one person could have done it. But one person in each church could have seen them with little effort, thus saving subscribers for the Record, expense for the denomination and helping to keep 408 Baptist families better informed about Baptist affairs.

—o—

DROPS FOR FEBRUARY 1937

One each—Biloxi, Bellefontaine, Big Creek, Bude, Center, Collins, Centerville, Conehatta, Crawford, Como, Decatur, Derma, Eddiceton, Edinburg, Eupora, Goodman, Gloster, Greenwood,

Greenville, Gulfport, Hernando, Harperville, Holly Bluff, Indianola, Kokomo, Lumberton, Lafayette Springs, Louin, Lexington, Mayersville, McCall's Creek, Moorhead, Morgan City, Monticello, Marks, Mize, McComb, Nettleton, Nesbit, Neshoba, Newhebron, Osyka, Onward, Pascagoula, Port Gibson, Pineville, Phoenix, Porterville, Prentiss, Purvis, Rienzi, Redwood, Smithville, Seminary, Shubuta, Sharon, Stewart, Summit, Slate Springs, Sledge, Thaxton, Utica, Vance, Vicksburg, Walthall, Weir, Woodland, Walnut Grove, Wesson, DeKalb, and Yazoo City.

Two each—Amory, Booneville, Carriere, Cran dall, Denmark, Durant, Doddsville, Forest, Hermanville, Hazlehurst, Lena, Maben, Magnolia, Raymond, Richton, Sontag, Toomsuba, Tupelo, West Point and Wiggins.

Three each—Carthage, Cary, Clarksdale, Grenada, Houston, Jackson, Kosciusko, Laurel, Marietta, Morton, Monroe, New Albany, Oxford, Philadelphia, R.F.D., and Perkinston.

Four each—Baldwyn, Pontotoc and Scobey.

Five each—Brooksville, Beaumont, Holly Springs, Liberty, Picayune, Quitman, Ripley and Stratton.

Six each—Calhoun City.

Seven each—Ackerman, and Natchez.

Eight each—Coffeeville, Florence, and Itta Bena.

Ten each—Meridian.

Twelve each—Taylorsville.

Fourteen each—Hattiesburg.

Seventeen each—Inverness.

Twenty each—Bay Springs.

Twenty-nine each—Shaw.

Forty-five each—Vicksburg.

—o— THANK YOU

Earl Clark, Jackson; Mrs. J. M. Brownlee, Columbus; Mrs. Carl Gentch, Columbus; Rev. Ira Metts, Jackson; Rev. W. B. May, Ashland; Rev. R. A. Eddleman, Clinton; Mrs. F. M. McEachern, Sunflower; Rev. Chas. M. McKay, Clinton; Wm. H. Weathersby, Hattiesburg; Rev. L. B. Campbell, Canton; Rev. John M. Burnett, Philadelphia; Rev. James B. Parker, Ripley; Mrs. Annie Chapman, Brandon; Mrs. T. A. Gilbert, Meridian, for subscriptions sent in.

—o— MORE FROM MOORE

"Dear brother Goodrich:

I will have 45 names and addresses of Record subscribers in to you in time for the next issue of the Record.

The plan went over like a top as well as the TOP Sunday night.

Sincerely,

O. P. Moore."

(Note—This means that Star Baptist Church is sending the Record to every family. Star Baptist Church with a membership of about 200 now has more subscribers for the Record than some churches with 1,000 members and more than many with above 500 members.

IT CAN BE DONE.

—o— ONE GOOD TURN—

Kennington's Department Store is running a series of ads in the Record. Kennington's is a Jackson institution with a reputation for selling good merchandise. Baptists visiting Jackson may buy from them with confidence.

(Continued on page 7)

Calvary Church, Jackson, on last Sunday dedicated their new Hammond Electric Organ. The members of the choir deserve great credit for their work to improve the music in the church.

In 1927 (those were prohibition days) there were 7,961 people sent to federal prisons, of whom 2,081 were for liquor law violations. In 1936 there were 24,502 sent to federal prisons, of whom 12,754, more than half were for liquor law violations. And haven't we done away with the bootlegger! And aren't we on the road to temperance? And aren't we well supplied with liquor? How long before the fires will come down and consume Sodom?

GOD AS SAVIOUR (OR DELIVERER) "GOD OF MY SALVATION"

T. W. Talkington

—o—

Introduction

"God of my salvation" is used no less than seven times in the New Testament, and by four writers—Luke, Paul (Tim. and Titus), Peter and Jude. Also used in the Old Testament several times.

I. IN WHAT SENSE GOD IS SAVIOUR.

1. In sense of Deliverer. Often physical deliverance. Ps. 25:5, "For thou are the God of my salvation."

Mrs. Eugene Sallee said at the last Birmingham convention, "The missionaries know God as a God of deliverance."

The word "Deliver" and its cognates are used 518 times in the Bible.

When the revolutionists attacked Hwang-Hsian, China, and wounded soldiers were being operated on by Dr. Ayers, the bullets began peppering our hospital. Dr. Ayers' prayer, "Lord, put thy hand over the glass." Then he went on operating and not a bullet pierced the glass of the operating room.

"The angel of the Lord encampeth round about them that fear him and delivereth them," Ps. 34:7.

At Dothan when Elisha's servant awoke and saw the Syrian army that had come to seize them, the prophet prayed, "Lord, open his eyes." He looked again and saw that the mountain was "full of horses and chariots of fire"—their heavenly defenders. Then he realized what the prophet said, "They that be with us are more than they that be with them."

2. He Also Effects Our Moral Deliverances.

"The Lord knoweth how to deliver the godly out of temptations," 2 Peter 2:9.

When a little girl applied for church membership she was asked, "Do you ever have temptations?" "Often," she replied. "Then what do you do?" "Well," she said, "When satan comes knocking at my door I just call Jesus to the door. Then satan says, 'Excuse me, I came to the wrong door.'"

3. He Also Effects Our Spiritual Deliverance.

We think of this being the special prerogative of Jesus, and yet he himself said, "I and the Father are one."

It was God, the Father, who became the Divine Architect who "first contrived the way to save rebellious man." He drew the blue prints, which God, the Son, followed out in building the noble structure of our salvation.

"I saw a way-worn traveler in tattered garments clad traveling up the mountain. It seemed that he was sad. His back was laden heavy. His strength was almost gone. Yet he shouted as he journeyed, 'Deliverance will come.'"

II. WE ARE TO PRAY TO THE GOD OF OUR SALVATION.

David prayed, "Leave me not neither forsake me, O God of my salvation," Ps. 27:9.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," Ps. 50:15.

The righteous cry and the Lord heareth and delivereth them out of all their troubles."

Did he not deliver Daniel from the lions? Hear the heathen King Darius, as they are about to cast him in, "Thy God whom thou servest continually, he will deliver thee," Dan. 6:16.

Did he not deliver the three Hebrew children when they cried unto him. Hear them when the king threatened, "Our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thy hand, O king," Dan. 3:17.

III. WE ARE TO WAIT ON THE GOD OF OUR SALVATION.

Micah 7:7, "I will wait for the God of my salvation."

Waiting is the hardest work we can do, yet it is as important, at times, as any work. Sometimes we are to "Stand still and see the salvation of God." In his Sonnet on His Blindness" Milton says, "They also serve who only stand and wait."

Every night that comes we must wait for renewed strength.

"They that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31. "Wait on the Lord: be of good courage, and he shall strengthen thy heart: wait I say on the Lord," Ps. 27:14.

IV. WE ARE TO BEAUTIFY THE TEACHINGS OF THE GOD OF OUR SALVATION.

In his exhortations to servants Paul directs them so to live "That they may adorn the doctrine of God our Saviour in all things." Titus 2:10.

Let us each ask, "Is my life daily adorning those glorious and blessed doctrines of God our Saviour?"

V. THEN, WE ARE TO REJOICE IN THE GOD OF OUR SALVATION.

He is to be the chief source and object of our joy.

The prophet Habakuk says (3:18) "I will joy in the God of my salvation."

"Joy" is the keyword in one book of the Bible. There in the wonderful book of Philippians we find it used no less than fifteen times in four short chapters. It should also be the keyword and the theme song of our lives. Then we can come to the end of our lives, as Jude comes triumphantly to the end of his divinely inspired message, with this wonderful doxology:

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Crystal Springs, Miss.

BR

THE GOD OF HOPE

L. E. McGowen

—o—

Hope is a word often on our tongues. It is frequently used in the Bible. It is pictured as a fountain of cheer. Through it men persevere in face of great obstacles—

"Auspicious hope! In thy sweet gardens grow Wreaths for each toil, a charm for every woe."

Hope is intermingled in all effort and endeavor, and "every gift of noble origin is breathed upon by hope's perpetual breath." When hope is gone, the hand becomes limp and defeat and despair fill the soul. Hope is more easily described than defined. But we venture to define it as expectation of the realization of some good thing. Someone has defined hope, also, as "faith directed toward the future."

Now, the Lord our God is a God of unfailing hope. There can be but one satisfactory source of hope, and that is God. In Romans 15:13 we find: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit." In Jeremiah 17:13, we read again: "O Jehovah, the hope of Israel, all that forsake thee shall be put to shame."

He is the God of Hope because He is the author and preserver of hope. He was the hope of men in ages past. We read in Jeremiah 14:8: "O thou hope of Israel, the Savior thereof in time of trouble"—"The religion of the Old Testament was a religion of hope, centered in God, from whom all deliverance and blessings were confidently expected." Because of God's revelations to them, there flowered in the heart of every devout Jew the radiant hope that a Messiah would come to establish a Kingdom of Righteousness. Discerning Jews also had the hope of eternal life within because of the coming Messiah in whom they trusted. He is still the author of hope for mankind.

He is the God of hope because He is the author of that hope which we have in Jesus. All our hope comes through Christ, but Christ is the gift of God.

Think with me briefly of the radiant hope that is offered to us through Christ:

The hope of forgiveness of sin comes through Christ. Sin is black and bitter, and destructive of all good. It fills the soul with despair. But one does not need to remain sin's servant and

victim, for Jesus lived and died and rose again that men might be saved from it. The opportunity is race wide. Any and all can be saved. All of those who repent of sin and receive Christ as Lord and Savior will be immediately forgiven their sin.

The hope of victory is ours through Christ. In I Cor. 15:57, Paul exclaims: "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Death no longer has its sting and its horror for the Christian. On account of what he is through Christ, the fear of death is conquered. Through Christ, the Christian has victory over the grave. As Christ came forth from the grave, so will the sleeping bodies of Christians rise again at the shout of His voice. I Peter 1:3, "God begat us again to a living hope by the resurrection."

Through Christ, the flesh is conquered. The new nature implanted at conversion, nurtured on Word of God, impowered of Holy Spirit, carries on continual warfare with the flesh and keeps it in subjection.

The hope of glory is one of the Christian's most prized possessions through Christ. In Col. 1:27 we read: "Christ in you the hope of glory." The Christian is the heir of an incorruptible inheritance, one which is undefiled and fadeth not away. "For him is the starry crown and the harp of gold, the endless victory and the sight of the King in His beauty." Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God has in store for His children. This life is scarred by sin, failure and affliction, but in glory it shall not be so. This world is the scene of misery, injustice, crime and godlessness, but in the world to come these shall not be known. In Glory we shall be perfect, and therefore shall be happy and useful. In Glory the children of God shall serve Him forever.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
Davis Memorial Church, Jackson.

BR

PASTORS' CONFERENCE S. B. C.

The Pre-Convention Pastor's Conference will be held at the historic First Presbyterian Church, New Orleans, May 10-12.

The following brethren have accepted the invitation to speak on some phase of the life and work of the pastor:

Dr. Louie D. Newton, Dr. Theo. F. Adams, Prof. I. E. Reynolds, Dr. R. C. Campbell, Dr. C. Roy Angell, Judge Jno. W. McCall, Dr. Robert G. Lee and Dr. Kerr Boyce Tupper.

Doctors George W. Truett, C. Oscar Johnson and others have been invited to appear on the program.

This program will have no promotional element in it, but will be deeply spiritual and devoted entirely to the inner life and outer work of the minister.

Cordially yours,
M. E. Dodd, Chairman

BR

The Roman Catholic hierarchy is playing up the communistic scare all over the world in the interest of the Roman Catholic church. They are like the man who sends somebody around to shake a bush to scare the squirrel over where it can be shot. They would have other folks fight "communism" in Spain to save the Catholic church. And a lot of folks have been deceived. Much of the press dispatches about the war in Spain is colored to suit the hierarchy.

Thursday, Ma

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Thursday, March 25, 1937

THE BAPTIST RECORD

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THE GOD OF OUR LORD JESUS CHRIST

Mark Lowry

—o—

"Blessed be the God and Father of our Lord Jesus Christ" . . . 2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3. Cf. 2 Cor. 11:31; Rom. 15:6; Rev. 1:6. Also 1 Cor. 15:24; Eph. 5:20. Further, Matt. 11:25; 16:27; Jno. 5:22; 17:5; 20:17; Rom. 8:3; Gal. 4:4; Col. 1:15; 2:9. O. T.: Ps. 2:7; 22:1; Isa. 7:14; 9:6; 7:53:10, etc., etc.

The God of our Lord Jesus Christ is the same God as our God (Jno. 20:17, etc.) Yet, our Lord Jesus Christ is God, our God, and was so while on earth. However, He was not His own God, as is abundantly evident in the accounts of His temptation, His trials and many prayers to His Father. It is certain, then, that the center of Deity and the seat of divine control were in the Father, at least, while our Lord was on earth. This principle, it would seem, is eternally operative. (This does not mean that the persons in the Godhead are unequal.) Our Lord was God while on earth in very much the same manner in which our Governor is still Governor when out of the state. He had relinquished considerable of His divine prerogatives.

We may safely say that the God of our Lord Jesus Christ is the creator and sustainer of the universe and the arbiter of its destinies. He designed and wrought the manifold and wonderful material system with its order,—but through the agency of our Lord Jesus Christ, the eternal Logos, in collaboration with the Holy Spirit. His forming human beings and dealing with them were, and are, in accordance with His character as God, who is holy, righteous, loving and true.

The God of our Lord Jesus Christ is the Father of an only begotten Son, by which relationship while the Son was on earth, through the Father's approval and accrediting of Him at His baptism, in His transfiguration, and elsewhere and through the Son's filial faith, dependence and piety, we infer that the Father and Son relationship is eternal. This is our strongest evidence for a belief in the eternal Sonship of the Logos—a non-beginning and unending relationship (but see Rom. 8:3 and Gal. 4:4).

We can see only fringes and hear only a small whisper of that relationship that exists between the Father and Son. The preincarnate glory and love that prevailed we can only imagine. It was a relationship unselfish and affectionate, expressing itself in the creation of man in God's image and likeness and in the plan and fulfillment of salvation by the coming and suffering of the Son. Some day they who love Him shall realize more fully the glories of the fellowship of the Father and the Son, because they shall share in it.

The relations of the God of our Lord Jesus Christ with the world are through His Son. He saves, guides and controls it through His Son by the indwelling presence of His Holy Spirit. "In him dwelleth all the fulness of the Godhead bodily." In His birth the Lord became the Son of Man, the self-assumed title that designates His unity with humanity, His fellowship with man, His sufferings for man, His death for man's life. His human name "Jesus" is the glorious counterpart of His official title, "Son of Man." In such manner "God was in Christ reconciling the world unto himself" by the atoning death of His Son. In the atonement of the Son, God made propitiation, satisfaction, paid the price for man's restoration to a state and condition far superior to the original one of innocence. Salvation of man God made possible by release and rendering available through the atonement power, freedom and authority for regeneration. It remains essential for each individual human to exercise the faith given him for his redemption, justification and adoption to become a reality.

God allows saved people bold and free approach to the throne of grace continually in all matters that pertain to spiritual life that obtains in Christ Jesus. The writer to the Hebrews terms the saved "God's house," (or household). They are members of His family by the merits of

His grace in the approach to Him by the atonement of His Son Jesus Christ. We are "heirs of God, and joint-heirs with Christ" by His goodness extended in the saving work of Christ. When the Son shall come and gather His sheep from the earth to himself, then, we may say, the God of our Lord Jesus Christ shall have entered into the fulness of the Father and Son relationship, in which all the sons of God by faith in the Lord Jesus Christ shall share all things that pertain to life and godliness.

Wesson, Miss.

—BR—

DIRECTING A GIRL'S QUARTET

L. V. Martin

—o—

This is a summary of a paper read by Mr. Martin at the recent Home Coming Week at the Baptist Bible Institute.—E. O. Sellers.

The organization of a quartet must be considered in two ways; choosing the girls and choosing the voices. It is important that the girl lives what she sings. Often quartets have failed because they are not living what they are singing. Dependability and willingness are most important. I always have a talk with new members and tell them that they are undertaking a hard job.

It is necessary that the girls have confidence in your ability as leader and they should have confidence in each other. Just as football teams have to work unitedly so with a women's quartet. They must be willing to take criticism and not waste valuable time in useless arguments. In choosing voices test them and be sure they can sing true to pitch. Beautiful voices may sing off pitch. At rehearsals always have the weak points in mind and do not exercise the voices just to take up time.

The director must study the songs long before rehearsals and be decided as to what is the proper interpretation. If he will give the background of the song and explain the type of the song to the singers he will secure better results. He must know and be able to make plain the effect of every word, phrase and how best to express each idea suggested by the song.

It takes much patience to do this work. The important thing is that definite progress is to be seen. Perhaps the girls will get tired of singing a song over and over. Keep them looking for something new and let them see that they are making progress.

It is important, from the girls point of view, that they pay strict attention during rehearsals. Every syllable of every word is important and the girls must know that they are responsible for its production. I am convinced that every women's quartet ought to practice daily. Only thus will the voices be kept mellow and flexible, blended and balanced, the songs memorized and the necessary team work of the organization be secured.

An important matter for the rehearsals is to secure the rounding out of the voices, shaping each vowel and singing each word correctly. I have found that singing softly is the best way to secure these results. Attacks and releases, shading, interpretation, word study, memorizing and singing with feeling must be thoroughly mastered.

Finally the choosing of music is highly important. Use songs within the range of the voices. The arrangement of the songs should be carefully considered and every quartet cannot sing the same arrangement. Be sure that the songs are appropriate and suited to the occasion of their use. Never think of the music as a means of taking up time or providing entertainment, let it be spiritual music with a definite purpose.

Note: Mr. Martin has demonstrated by his work at Mississippi Woman's College his right to speak on this subject. No finer musical organization has ever visited the Baptist Bible Institute than the quartet Mr. Martin and President Holcomb brought to the recent Home Coming Week program.—E. O. S.

—BR—

The report of the State Sunday School Conference will appear next week written by Rev. Walton E. Lee.

TRAVEL TALKS

By D. A. (Scotchie) McCall

—o—

We are on the Mediterranean today, having entered four days ago, but detouring for a day in Marseilles, France. The sea is quite choppy but the seamen say you can never tell about it this time of the year. The ship is now heading for Malta, via the Straits of Bonifacio, between the islands of Corsica and Sardinia.

Of course we are thinking and speaking often of another ship, a smaller one, bearing a more distinguished personage than any on our boat. You know his name—Paul. The tonnage of our ship, the Strathmore, is 23,500 tons. What was the size and length of that other boat? Our dining room seats 332. It is likely his meals were only light lunches. Ours is a north wind, called Mistral. It has been cold. It was wintertime then. . . . "the haven was not commodius to winter in," and . . . "if by any means they might attain to Phenice, and there to winter." Acts 27:12 . . . "and when the south wind blew softly (Acts 27:13) "a tempestuous wind, called Euroclydon." (Acts 27:14).

We are told that we may not be able to land at Malta because of the rough seas, but the captain has announced that he will change his course to run by Paul's Bay, giving us a good view of where "they ran the ship aground." (Acts 27:41).

London, the Atlantic, Gibraltar lie behind, Palestine lies ahead. O, for some newspapers! With 2,000 dailies and 11,000 weeklies back home, I have had one since New York. What does it matter if one New York paper puts out over 1,300,000 copies daily when we haven't one here! I miss the Baptist Record.

Trains in England and France look odd beside ours . . . with their small cars and small engines. But they are comfortable and fast trains. We may have the most mileage with 262,000, with Europe 250,000, the other Americas 86,000, Asia 80,000, Canada 41,500, Australia 28,000 and Africa 22,000—but we do not have the longest one. That is the Siberian from Leningrad to Vladivostok, at 5,435 miles. This is true unless the Cape to Cairo road which I have read of has been completed.

Back to ship talk. The rub-a-dub-dub orchestra may fret past midnight hours—a merry party may keep older folks (not me . . . I sleep like the log you heard about) awake past midnight. Yet, some ladies singing and playing hymns in the lounge today were stopped!

—BR—

LET'S GO

—o—

(Continued from page 5)

14 LONG MONTHS

"I've been a member of the . . . Baptist church for 14 months. I've never heard our pastor mention the Record."

The above is what a member said. The record of that church shows few subscribers to the Record, and not much to other causes except at home.

—o—

SHE LOVES HER PASTOR

"Enclosed is my renewal for the Record. I would feel that I had dishonored my pastor if I failed to renew.

A subscriber,

Mrs. Louis Dunn, Bude, Miss."

(408 failed to renew in February.)

—o—

PATHEMIC

Writes a good woman: "I'm sorry to say it but I cannot get the cooperation I need from my pastor."

—o—

ROBERTS ASKED 'EM

Rev. N. H. Roberts of Kilmichael, has recently sent several good lists of subscribers and promises more. More and more are our pastors realizing that the Record is a part of our work and that it's the pastor's duty to help build the circulation. Let more pastors join brother Roberts.

"Ask the people and they'll subscribe."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Please send your names to:

MRS. J. S. MORRIS
812 Laurel Avenue
HATTIESBURG, MISS.

For entertainment at State W. M. U. Convention, April 6-8, at Hattiesburg. Please do that at an early date.

—o—

W. M. U. STATE CONVENTION PROGRAM

Theme: "TOGETHER WITH GOD."

Tuesday Evening

Hymn: Christ For The World We Sing.

Prayer

Special Music

Devotional Period

Special Music

Greetings: Mrs. T. F. Harvey, Hattiesburg.

Response: Mrs. H. T. Brookshire, Gulfport.

Appointment of Committees

Announcements

Offering for Missionary Library Fund

Special Music

Missionary Sermon: Dr. Frank Moody Purser, President State Convention.

Benediction

Wednesday Morning

8:45-9:20—Pre-session Season of Prayer, led by Mrs. W. C. Tyler

9:20—Violin Meditation

9:30—Hymn: Christ For The World We Sing

Devotional Period—Mrs. G. W. Riley

Recognition of Visitors, Missionaries and other guests

Election of Nominating Committee

Standardizing Together—State W. M. U. Officers

Working in Cooperation—Mrs. J. A. Anderson, Rev. C. Z. Holland

Together in the Ministry of Healing—Mrs. K. Gilfoy

Hymn: Come Women Wide Proclaim

Address: Together With God — Miss Pearle Bourne

Special Music

Consecration — Bible Reading — Miss M. M. Lackey

12:15—Adjournment

Wednesday Afternoon Session

1:45—Hymn

Prayer

Reading of Minutes and Business

Serving Together—Mrs. M. O. Patterson

Looking On The Fields Together—Mrs. J. H. Nutt

Together In Responsibility—Mrs. D. M. Nelson

Missionary Message—Miss Minnie Landrum

Special Music

Together In The Homeland—Dr. J. B. Lawrence

Pageant: The Challenge of the Cross — Presented by Mrs. Galla Paxton

Benediction

Wednesday Evening

Young People's Session

6:00—Banquet at M. W. C. for Young People, Counselors and Friends.

7:30—Young People's Session

Theme: Christ for the World.

Devotional: Miss Theresa Anderson

"Light of the World"—Sunbeams, Hattiesburg

Special Music—Glee Club, M. W. C.

"King of Kings"—Girls' Auxiliary and Royal

Ambassador Chapter, First Church, Laurel

"O Zion Haste"—Pantomime, Calvary Church, Jackson

Message—Miss Pearle Bourne

Thursday Morning

8:45-9:20—Pre-session Season of Prayer, led by Mrs. W. C. Tyler

9:20—Violin Meditation

9:30—Hymn: Christ For The World We Sing

Devotional Period: Mrs. G. W. Riley

Together in Responsibility—

Training School—Mrs. J. L. Johnson

Scholarship—Mrs. A. J. Aven

Our Orphanage: Mrs. W. G. Mize

In Memoriam: Mrs. W. A. Hewitt.

Reading Together—

Baptist Record—Rev. A. L. Goodrich

Missionary Periodicals—Mrs. Webb Brame

Hymn: Jesus Calls Us

Committee Reports—

Registration

Resolutions

Courtesy

Nominating

Special Music

Missionary Message: Mrs. J. Wash Watts

Consecration: Miss M. M. Lackey

Adjournment

—o—

Pingtu, Shantung, China,

February 11, 1937.

Dear Miss Friends:

We are well on in the second month of the year. But in China we are dressed in our prettiest dresses today and greeting each other with "A Happy New Year to You." For although, officially, China has adopted our Western calendar still the old moon calendar is so old and so deeply rooted that it is still the greatest festival of the year.

Every one who possibly can, goes home at this time. Even deceased ancestors are invited from the graves to enter ancestral tablets and remain home for three days, they are supposed to be feasted on the best foods, while there. So the family of course gets the benefit of the good cooking. Good eats, pretty dresses, decorated streets, fireworks are the order of the day. These ancestors who have been invited home are of course worshipped, along with other house gods.

Last night was most important for the families must see the old year out and receive the new, all night up, shortly past midnight the men go calling on relatives and friends, the ladies serve hot tea, etc. So today they have slept late.

We have a great birthday party today also for every one adds a year to his age today instead of waiting till a certain day of a certain month. How convenient 400,000,000 plus having a birthday all at the same time. How they enjoy the birthday dinner, even though it is somewhat different to the kind of dinner you have for birthdays.

Those of us who know Jesus and have been loosed from Satan's bondage slept through the night, so were up early. We spent the day, or most of it in the church praying, worshipping our Lord. Confessing that we have failed our Lord in many ways during the year and re-dedicating our lives to Him for this New Year.

We have a deep yearning to see many souls saved during the year. In the 34 churches of our county there are 7,710 members, will you not join with us in praying that we will be able to win 2,290, at least this many, And thus making our number for Pingtu County 10,000. This is not too much to expect our Lord to do. Will you join in prayer with us that Dr. Hou and I, in meetings from church to church may see at least 500 saved. If you feel to add to this number, may He lead you in your prayers. Please remember the multitudes are lost, lost.

Pray that God may bring us to the place of purity and power where He will be able to trust

us, for His glory, with the privilege of presenting the message of salvation through Jesus Christ and seeing hundreds turn to our Saviour for life, eternal life.

And may we not unite in prayer for a great gathering in our beloved homeland.

With every good wish in the Lord,

Your missionary,
Pearl Caldwell

BR

BAPTIST, NOT PROTESTANT

President W. W. Hamilton, B. B. I.
New Orleans, La.

—o—

Student Carlos Guzman, from Monterey, Mexico, was called to conduct a funeral on Chartres Street. Along with other workers he sought to comfort the Spanish parents and to witness for the Lord among the many who were present.

When the gospel message in Spanish had been spoken, and when the company had followed the body of the little baby to the St. Louis cemetery, the keeper of the grounds approached brother Guzman and said, "Young man, are you supposed to have charge of this funeral?" On receiving an affirmative answer the keeper said, "You may not know that Protestant preachers are not supposed to preach or utter a prayer in a Catholic cemetery."

Brother Guzman said to the keeper, "I resent your statement, because I am not a Protestant preacher. By the grace and will of God I am Baptist preacher, and if the constitution of the United States has anything against it I will be subject to answer any charge. There was silence on the part of the man who approached brother Guzman, and he proceeded with the service, and says, "I am still waiting for an invitation from the Supreme Court."

On another occasion a policeman told this student that since he was a Mexican he should be a Catholic and not a Baptist. Mr. Guzman recognizing the peculiar brogue said, "You are a German, are you not?" The reply was "Yes." "Well, if you are a German, then according to the same reasoning you ought to be a Lutheran and not a Catholic."

BR

About seven per cent of the young women and young men in America attending college earned a part of their expenses and were compensated by the National Youth Administration.

Hazlehurst Church had a B. T. U. breakfast one day last week. The young people rejoice in the unusual and respond well to a challenge like this. There were 41 who sat down to the table at 7:30 A. M. They had a B. T. U. study course last week. More than 87 per cent of the B. T. U. members are regular contributors to the church.

"The Secret of His Presence," a book written by Missionary L. M. Bratcher in Brazil and published by the Broadman Press, seems to have been born of the author's personal experiences. One would think from the titles of the chapters that they are just topical discussions of Peace, Hope, Love, Power, Faith, Comfort, Joy, etc. But they are all approached from the standpoint of actual experience, and so are alive in every paragraph. They are like the Bible in presenting great truths in terms of life, of people. And there can be no better way. Experiences are coined into truths which are the currency of the kingdom of God. Spend \$1.50 at the Baptist Book Store for this book to enrich your own life and then pass it on to somebody else.

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The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

REV. A. A. WALKER

Monday, March 15, 1937, Rev. A. A. Walker died at the home of his son, A. A. Walker, Jr., at Water Valley, Miss. Brother Walker had been in poor health for some years. He was one of our good preachers. Several years ago he was pastor of the Water Valley Baptist Church. He was pastor of several other good churches in the state, the last of which was Moorhead Baptist Church. He also was pastor of churches in Arkansas, once at Little Rock.

He is survived by his wife, one son, A. A., Jr., one daughter, Miss Bernice, all these live at Water Valley. Another daughter, Mrs. Charles Neighbors, of Newport, Ark., also survives him. He is also survived by his aged mother, Mrs. B. F. Walker of Bogue Chitto, Miss., and two sisters, Mrs. W. J. Lee, Bogue Chitto, Miss., and Mrs. D. C. Coney of Clinton, Miss.

His body was interred in the Water Valley Cemetery Tuesday afternoon. Thus another good preacher goes home. Sympathy to the sorrowing.

—o—

LEAKE COUNTY BAPTISTS

Last week an article appeared in the Daily Clarion-Ledger, which doubtless many of you read, which gave some interesting statistics relative to Baptists in Leake County, from which article I take some items.

Leake County has 25 Baptist churches with a total membership of about 3,000 people. The total value of all Baptist church property in Leake County amounts to \$63,910.00. The Carthage church places the highest valuation on her property, that of \$20,000.00; Lena runs second with \$14,000.00 worth of property.

The two oldest churches in the county are located at Walnut Grove and Lena, both having been organized in 1848. Mt. Zion was organized in 1850, Good Hope in 1855, and

Thomastown in 1857. The most recent church organized is at Bethel. It was constituted in 1933, and has 25 members. Of the 25 churches in the county 17 have Sunday schools, 13 have training unions and eight have Woman's Missionary Societies. The Walnut Grove church has the largest Sunday school enrollment with Carthage ranking second. Lena with 300 members has the largest church enrollment; Mt. Zion ranks second with about 232 members.

All Leake County churches have a county-wide association which has been in existence for 87 years. The present moderator is the Rev. P. D. Bragg, of Carthage, and the clerk is Dr. J. W. Lyle, of Lena.

This is a good showing for the good old county of Leake. The ratio of churches having Sunday schools, B. T. U.'s, and W. M. U.'s is high compared with many other counties. Among the pastors are Dr. P. D. Bragg at Carthage, Dr. M. O. Patterson at Walnut Grove, Rev. J. L. Moore at Mt. Zion, Standing Pine and other places, Rev. G. W. Nutt, Rev. B. F. Odom and others. We rejoice with them in this good report.

—o—

A good letter comes from Mrs. S. E. Gilbert, Chunky, Miss., Route 1. In her letter she says among other things: "The churches at Center Ridge and Oakland would be glad to have you visit them again. We still remember the years when you were our pastor." Thanks for the invitation. The writer was pastor of these two good churches several years ago and still rejoices in the memories of the good days spent there. Best wishes to them.

A recent letter from Mrs. P. S. Clements of Scobey Baptist Church said that the church had recently observed the week of prayer for Home Missions, and was now ready to take up the study of a mission book. Rev. C. H. Ellard is pastor of this good church.

While indisposed recently I had the profitable pleasure of re-reading the life of Henrietta Hall Shuck as given in that interesting book, Pioneering for Jesus. As I read of her sacrifice and suffering I was made ashamed of my poor life. Truly her reward in heaven is great.

The second Sunday Dr. J. F. Carter preached for the saints at Coldwater, Neshoba County. Brother B. E. Turner in a letter says: "We enjoyed Dr. Carter, had good services; but rain caused us to have small congregations." Dr. Carter is one of our well educated and consecrated ministers of the gospel. Each Saturday afternoon he broadcasts the Sunday school lesson over the radio from Meridian.

Dr. J. P. Greene in his "Pastoral Epistles" says: "The woman is the red corpuscle in the blood of the kingdom, building the life; the man is the white corpuscle, the defender, the fighter against disease and death—and the red corpuscles outnumber the white."

—BR—

Rastus: "Is yo' sure, Mr. Johnsing, dat was a marriage license yo' sold me last month?"

Clerk Johnson: "Certainly, Rastus. Why?"

Rastus: "Becaus' I'se led a dog's life ever since."—Ex.

13TH CHAPTER OF JOHN

We have once again studied the thirteenth chapter of John in our Sunday school lessons. Studied, did I say? Well, passed over would doubtless come nearer to the truth. Practically all our lesson writers followed the same old "calf trail" and talked about the Lord's Supper and the things immediately following its institution.

Matt. 26:26-30, Mark 14:22-26 and Luke 22:24-30 all three discuss the institution of the Lord's Supper in detail. John, instead, gives us that beautiful story of Jesus washing His disciples' feet. John makes no mention of the Lord's Supper. The supper to which he refers is not the Lord's Supper. Following are some of the reasons for this statement:

In the first place, the supper to which John refers was BEFORE the passover. Jno. 13:1. "Now BEFORE," etc. The Lord's Supper was instituted following the passover. I do not know how long before the passover this supper to which John refers was. The divine record does not say. It could not have been very long before, however. It fits well the supper recorded in Matt. 26:6-16 and Mark 4:3-11. Compare Jno. 13:27, "What thou doest, do quickly," with Matt. 26:14 and Mark 14:11, "THEN Judas went unto the chief priests . . ." This supper was two days before the passover. Matt. 26:2 and Mark 14:1.

In the second place no mention is made by John concerning bread and wine—emblems used in the Lord's Supper. He mentions instead "sop." Jno. 13:26.

In the third place the disciples knew that this was not the passover supper. They KNEW the passover was still in the future. Jno. 13:27-29. "Jesus therefore saith unto him (Judas), 'What thou doest, do quickly.' Now no man at the table knew for what intent he spake this unto him. For more thought because Judas had the bag, that Jesus said unto him, BUY WHAT THINGS WE HAVE NEED OF FOR THE FEAST."

In the fourth place, if John in the 13th chapter of his Gospel is speaking of the Lord's Supper, then our "Hard Shell" brethren are right about foot washing as a church ordinance. You cannot get around this scripturally. I know the argument: "It is never mentioned in connection with the organization of any one of the many churches organized later." Many things done by our Lord were not recorded. Jno. 20:30, 21:35. If it is mentioned once, it is as true as if had been mentioned a thousand times.

Thank God we are not left to guess about it. Just get your Bible brother and open it at the thirteenth chapter of John and let the old Book say what it wants to say, both now and always. Foot washing did not follow the institution of the Lord's Supper and is therefore not a church ordinance.

Facial Blotches

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There is just one verse in this chapter that would indicate that John is talking about the Lord's Supper. John 13:28. A second look, however, and you will see that Jesus does not say "tonight" as in Mark 14:30.

Did Judas eat the Lord's Supper? Yes and no. He ate the bread and drank the wine; but he did not eat the Lord's Supper. See I John 5:8. The only person who can eat the Lord's Supper is the one who has been "born again" and has been baptized. A sinner cannot eat the Lord's Supper. I John 5:8 not only excluded Judas from the Lord's Supper but excludes today all denominations who sprinkle or pour for baptism. And also the Campbellites who baptize in order to be saved. God's order is first, regeneration; second, baptism; third, the Lord's Supper. This is not my doctrine. It is what the Book says. That Judas ate the bread and drank the wine is unmistakable. Luke 22:21.

Brethren, if I am wrong, show me. If right, all honor to His name.

Yours in love with the Book,
W. T. Darling,
New Albany, Miss.

—BR—
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LOOK FOR THE BAYER CROSS

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for March 28
JOHN ON THE POST-RESURRECTION JESUS
John 20 and 21

—o—

In a garden outside the gate of the ancient city of Jerusalem, the body of our Lord was laid in a rock-hewn tomb belonging to a rich man, a new tomb in which no dead body yet had lain. The opening into this tomb was closed by a large stone which was of considerable thickness, so being very heavy. The Jewish authorities made request of Pilate that this tomb should be sealed and guarded, for they professed to fear that the disciples of Jesus would come and steal His body away and then pretend that He had risen from the dead. So Pilate not only sealed the tomb up, placing the official Roman seal upon it so that the opening of it was a grave offense against the Roman law, but left a guard of Roman soldiers to prevent anyone from molesting the tomb. Those who caused the tomb to be sealed and guarded thought thereby to secure the complete extirpation of what they chose to think was a pestilential heresy. See what they accomplished in spite of themselves.

"Ho! Ye rulers of the Jews, ye Sanhedrists, ye scribes and doctors of the law, what do ye, sealing the tomb of the crucified?"

"We are securing His body against being removed, so that His disciples can not steal it and then claim that He has risen from the dead."

"Lord of All Being, what do these men? Hast Thou aught to do with them?"

"Yea! I overrule them! In their sealing the dead, they make it impossible that any one shall attempt to steal the body, so that the thing which I do shall all the more clearly appear to transcend the ordinary and to require the interposition of the power of God. Their action totally discourages any thought that there can be escape for the body contained in the tomb by any power less than God." So that the effort made by His enemies to blot all knowledge of Jesus from the earth made the next step in God's unfolding drama of the plan of salvation absolutely convincing to any sane and sober mind.

I. The Empty Tomb (Jno. 20:1-10)

Mary Magdalene discovers it first. Whether alone, as one would think from reading John alone, or in company with others. She comes to the tomb early in the morning and finds that the large stone covering before the mouth of the tomb has been rolled away. She runs and tells Peter and John that someone has taken the body of the Lord away, for what else can she think when she has seen the mouth of the tomb uncovered?

Peter and John immediately start toward the tomb, running. John was swifter of foot than Peter, that's

all. I think the difference in their ages had little or nothing to do with the fact that John was the swifter. There was not that much difference in their ages. When John reached the tomb, he stopped, stooped over and looked in, and saw the grave-cloths lying folded in orderly fashion as by one who had got leisurely up and had made preparation to leave a room. When Peter reached the tomb, he went immediately in, and John followed him. They found not the body of the Lord, but some very clear evidence that He had got up and walked away.

Horace Bushnell draws a fine lesson from the fact that John first stopped outside the tomb and then followed Peter into it. He calls this a case of unconscious influence. Peter did not know that John would follow him, neither was John definitely expecting to do what he did, but he saw Peter go in, and he went in. So we are all the time influencing the conduct of others even while we do not realize it any more than they do.

II. The Lord's Appearance to Mary (Vv. 11-18).

She had run to tell Peter and John that the tomb was empty, and then she followed them back to it. They had run off and left her, and were gone from the tomb when she for the second time that morning arrived there. Then she stood there stricken dumb with her grief that the body of her Lord had been removed, and burst into tears. The dead body of her Lord was all that she had left of Him now, and it was more to her than all the living world besides. So she has come back to the spot where last she has seen His body, and where, a little while since, she has been smitten with the realization that His body is no longer there.

She wanted Him whom she loved as her Savior from a terrible malady, and Jesus responded to that want. He always does. "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him" (John 14:21). He could not coldly look on while this tearful woman sought Him, and He will not hide Himself now from anyone who seeks Him with a true heart. Let any heart come sincerely to feel a need of Him, and eagerly strive to know Him, and the seeker shall have verified to him the promise, "He that seeketh findeth."

I make no doubt Mary thought that she should have stayed at the tomb so she could at least have seen where those whom she thought had removed the body had taken it. She reproached herself that His body was gone. To mourn His absence is to desire and invite His presence; and to invite His presence is to secure it.

While Mary stood weeping outside the tomb, someone approaches her. She is not looking to see her loved teacher alive, so she glances in his direction and through her tears sees the form of a man, and turns her tearful eyes away unconscious that He for whom she longs is with her. At the end of her complaint to Him and her offer to the supposed gardener that she will remove the body of her teacher out of His way, there may have been a

silence for a few seconds. I think there was, and then, He pronounced her name. In that one word was evidence to her heart that her Lord was awake from the dead. And then her joy broke all bounds. This perfect joy is the reward of all His in the measure of their faith. He rose not that He might bring ecstasy to Mary alone, but that our joy also might be full. We each may have the perfect personal intercourse with Him that shall banish all loneliness and make us to know that He does love and help us.

"Touch me not." "Cling not to me, let not your love for me, however pure, remain upon the material plane. Let my heart in its search for you find yours in that sweeter and more real communion where spirit meets with spirit."

III. First Appearance to His Disciples, Thomas Absent (Vv. 19-23).

This was on the evening of the resurrection day. They were in a closed room, afraid of the Jews, when suddenly there stood in the midst of them their Lord. This appearance breeds questions regarding His post-resurrection body, but I shall not try to discuss them here. He came and stood in the midst of them, and one of the writers (Luke 24:41) says He ate before them. The point in it is that He convinced them that He was real, the Master whom they had known before His crucifixion. This was His purpose in all His appearances, with this additional, that He gave them their

(1) Commission, "As the Father hath sent me, even so send I you" —to fulfill still the same purpose, to stand to Him in the same intimate relation in which He had stood to the Father. (2) Equipment. "He breathed on them, and said unto them, 'Receive ye the Holy Spirit.'"

This is His first act as Lord of all power in heaven and on earth, and it is an act which inevitably conveys to them the assurance that His life and theirs is one. The significance of this breathing is that it assures them of this oneness with Him. Impulse and power to proclaim Him as risen they did not yet experience.

The gift of the Spirit as a spirit of powerful witness-bearing came at the end of six weeks. (3) Authority.

"Whosoever sins ye forgive, they

are forgiven unto them; whosoever sins ye retain, they are retained." This means that His people are to be the agents through whom He is to proclaim the terms of admission to His kingdom. The presence of the Holy Spirit, and no bare external appointment, is that which gives authority to those who guide the church of Christ.

IV. Appearance to Disciples Including Thomas (Vv. 23-31).

Look at this man Thomas. He was a man apt to see the darker side of things. He usually expected the worst. But he was a loyal soul of very great courage. Once his Master indicated His intention to go into a section where Thomas thought great danger lurked for his Master, and Thomas said, "Let us also go that we may die with Him" (John 11:16). Thomas was despondent, saw no prospect except death. Thomas was courageous, saw the danger but did not shrink from it. Thomas was loyal, saw the danger to his Master, but would not desert Him.

And now he is plunged into despair. He thinks of the nails in the hands and the spear wound in the side of Him he loves. "If I should see Him, I should demand to see the nail prints and the spear wound which robbed Him of life." So in his dumb grief he went and hid himself from the others, so he was not there when Jesus came the first time to them.

But Thomas is to blame. Any man ought to be willing to pay some attention and give some credence to the testimony of good men of his acquaintance. We can not blame him for not believing on the spot. But his speech sounds a bit as though he were beginning to nurse his unbelief. Have you seen this chap on his college campus or in your street? He nurses, he cherishes, his unbelief. He loves to wear it like a feather in his cap, that all may see him who can not be convinced. Near here is where Thomas may have arrived. This Thomas chap is likely to hug his wretchedness. You take in his eyes the guise of an enemy when you force the shutters

(Continued on page 15)

Stomach Gas So Bad Seems To Hurt Heart

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ANTI-SALOON LEAGUE OF AMERICA

—o—

It is possible that some of your many readers would like to have a word from one who attended the last session of the Anti-Saloon League of America which was held during the first few days of this month in St. Petersburg, Florida. All the sessions were held in the First Baptist Church of which Dr. Gardner is the pastor.

This was the first time I have ever had an opportunity to attend one of the national meetings and I came away with increased hopes for a better day ahead of us with regard to the control and final elimination of the beverage alcohol evil. From all over our nation we heard the same story that the liquor people do not propose to respect or to obey any law that will in any way interfere with their sales and their profits. I am also of the opinion that this very attitude on their part, as in the days of our fathers, will cause them to dig their own graves much sooner than any of us anticipate. There are however some very definite things we who are opposed to the whole liquor business must realize. First among these things is that we put up a united front. This is very important. I am also of the opinion that the one organization through which we can do our best work in a united way is the Anti-Saloon League. It has made its mistakes in the past, but where is there an organization which has not? It is now profiting by these mistakes and is without doubt the best equipped group in every way to head up this fight which must be followed up as long as there is a single person who wants to make and sell beverage alcohol.

Another great fact we must all stress is that we must do more education in our churches and Sunday schools than we have ever before done on the evils of alcohol as a beverage drink. This must not be sporadic, but a regular part of our teaching from time to time throughout the years to come.

Then I am also of the opinion that we must go back to the old time method of signing and keeping total abstinence pledges. I'm glad that the first thing I ever consciously signed was a total abstinence pledge and I'm also glad to state that it has never been broken.

In addition to the above we need to strengthen our state and county organizations by organizing every county in the state for permanent work, even after liquor has been voted out, and probably making the county chairman a member of our State Anti-Saloon League board of directors.

A state-wide convention ought to be held each year and that followed up with county-wide conventions. A better financial plan for the state organization should be developed so that the state superintendent might devote more time to investigation and educational work and not so much to the raising of a meager amount of money.

We are glad to announce that plans are now on foot to hold a state-wide convention at a very early date and that we are to have with us the new national president, Dr.

John Randolph Hobbs, pastor of the First Baptist Church of Birmingham and a native Mississippian. The dates for this meeting will be given to the daily press just as soon as the details can be worked out and we hope that every community in the state will be represented.

Very sincerely,

J. L. Neill, President of the Mississippi Anti-Saloon League.

—BR—

WEST POINT

—o—

The week of March 7-12 witnessed a successful B. T. U. study course in First Baptist Church of West Point, Mississippi, with a total enrollment of 122. More than a hundred took the examination, and several adults have yet to take the examination in order to complete qualifications for a seal for the course.

The study course, under the direction of Miss Dot McCool, young people's director and church secretary, was composed of four classes: The B. A. U., "The Fine Art of Soul Winning," taught by Miss Rhobia Taylor, student secretary at M. S. C. W.; the Senior Union, "Plan of Salvation," taught by Mrs. T. A. Hester, Jr.; the Intermediate Union, "Witnessing for Christ," taught by Mrs. E. L. Phillips, church secretary of the First Baptist Church, Columbus, Miss.; and the Junior Union, "Studying for Service," taught by Miss Claria Shirley.

The students spent a few minutes with a devotional led by selected leaders each night; then a 30 minute study period, followed by a 15 minute recreational period during which refreshments were served and stunts performed; then another 30 minute study period.

"I regard this as a most successful study course which will bring renewed spiritual blessings to all who attend," said the Rev. E. F. Wright, pastor.

—BR—

IN MEMORY OF MRS. ED TIDWELL

—o—

"I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25). "When sunset comes and we left With memory for the only light, We know beyond the silver seas There is a morning clear and bright. Then let us keep our memories true With hearts that trust and understand

The light we loved has never dimmed

But reached at last a fairer land."

With gratitude for her devoted service, her faithful witnessing, her unselfishness and example of "spreading sunshine" we pay tribute to our member who has entered into life eternal.

—Baptist W. M. S.
Lambert, Miss.

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BLUE MOUNTAIN COLLEGE

B. S. U.

As a beginning for the B. T. U. study course recently taught on the campus by Miss Lucy Carleton Wilds, a St. Patrick's Day social was held on Monday afternoon, March 15, in Lowrey lobby, which was appropriately decorated for the occasion. Games, music, Irish costumes, and Irish jokes were the main features of the party, which was directed by Elaine Coleman. The guests, who wore touches of green or green costumes, were served shamrock cookies and green punch. At the close of the social period, girls representing "Three Little Pigs" announced the following rhymes: "With all my heart I make this rhyme; To thank you for a lovely time." "And now since all the games are through, There's something else we must pursue." "So if Lucy Carleton is not hoarse, We'll listen to the study course." The first chapter of the study course book was then discussed by Lucy Carleton.

The book used during this B. T. U. study course was "What We Believe" by Dr. W. C. Boone. More than one hundred members enrolled for the classes, which were held each afternoon through Friday, March 19. Attractive posters concerning the study course were displayed on the B. S. U. bulletin board during the week. Lucy Carleton taught What We Believe in her characteristically forceful manner, calling on the members of the class to join in the discussions. The results of this study of Baptist doctrines will surely prove very valuable to each member of the class.

—Eileen Stubblefield, Reporter

FINDING GOD IN THE TEXT

E. B. Hatcher

"Good morning, Uncle Ben. I see you are reading your Bible as usual. Give me a good text. Dr. Johnson, our Bible teacher at my college, told us ministerial students to write a sermon on God, our Heavenly Father. He lets us select our text."

"Well here is a verse I was just reading when you came in,—a fine text. 'Choose ye this day whom you will serve.'"

"Oh, but I want a text that has something about God in it. That text has reference to human choice."

"Why that text is rich in truths about God. You must remember that the Bible says that God is a God that hideth Himself. Therefore we must search for Him and He says that we will find Him when we search for Him with our whole heart."

"But, Uncle Ben, that text is

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about Joshua and the Israelites. He is calling upon them to make their choice as to whom they will serve."

"Ah, but you left out God in your statement and that is the trouble today my boy. People look for almost everything in the Bible except God and yet the Bible was written chiefly to show God."

"But where is there any mention of God in that text?"

"It is in that word 'whom.' It refers to God and to Baal, the great false God, and idol God and Joshua is urging that the Israelites will choose one of these two."

"But uncle I don't see that it tells us anything about God that I could put in a sermon."

"Well, here Robert, put it down on paper.

"1. God is a Being who desires to be served.

"2. God does not force men into serving Him, but leaves it to their choice.

"3. God has a competitor—a false god—Baal, in the case of Israel. Baal seeks to get the service of God's chosen people and God descends to put Himself down as a seeker in competition with false gods,—so anxious is He for our service."

4. The context shows that God was seeking through this utterance of Joshua (our text) to draw the Israelites to Himself so that they would serve Him.



It's

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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N., Nashville, Tenn.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Did you ever attend a Young People's Revival? I went to one of the meetings, last night, of such a protracted meeting. It was very interesting: a young man preached an earnest, straight-forward, deeply personal sermon: another young man sat with him in the pulpit: four young girls sang together an inspiring hymn: a large choir of young people led the congregation afterwards in singing; two fine young men came to the front, and were taken into the church by our young pastor, with the church's vote. How good it was to see our young people so active in the Lord's work! But there was one thing that was not young, and of that I was glad. When the young preacher read, it was familiar passages from the Old Book, the Bible, and when he spoke, it was the Gospel of God's Son that he preached. And that was what we all wanted. After the meeting closed, there came a personal message to me. A young girl, sweet and pretty, came to tell me that for years she had been reading regularly our Children's Circle, and had wanted so much to see me, and had not had the opportunity to do so until that night. We were so glad to meet each other. She said there was in her home now a younger sister who was as fond of our page as she had been. It was a pleasant experience, wasn't it?

Not many letters this week. Andra Cook writes of this and that in her home and town, and church. When her letter came, I remembered her very well, for I had often wondered how she was coming on. I know it was quite awhile since she wrote us, but was surprised to find the bound volume of The Baptist Record for 1929 had several letters from her. It did not seem so long. She asks for my picture on our page, but it takes money to put in a picture, and I'd rather use the money for our causes. Perhaps you would, too, after you saw the picture!

Mrs. Austin sends two months' dues for her Jeannie Lipsey Club, and good wishes for during this good year, 1937.

Now, next week, I hope we'll have a lot of letters, and interest in our new (?) B. B. I. girl. Would you call her a new one, since we had her all last session? Well, I'll say I don't think she could be improved on, anyhow.

Since so few have taken up our space this week, I believe I will give you a letter that came this afternoon from my smallest granddaughter in DeLand, Florida. And I wish you could see the writing, smooth and clear.

And so, with love, goodbye,
From,
Mrs. Lipsey

Bible Story No. 12
KING AHAB'S GREAT SIN
I Kings 21:1-14

King Ahab went one day from Samaria, his royal home, to Jezreel, where he had a summer palace of ivory, surrounded by beautiful pleasure grounds. As he looked it over, he noticed how near to it lay the vineyard of Naboth, whose home was in Jezreel. He greatly desired to have it for his own, and to make a flower garden out of it. So he spoke to Naboth about it, telling him he wanted to buy it from him, and that he will give him a better vineyard for it or if Naboth would rather have the money, he will pay him for it in money. This sounds quite fair and agreeable, and we might expect Naboth to agree to oblige his royal neighbor with the sale. Dr. W. M. Taylor says about this: "Throughout Judah and Israel, God was the real owner of the soil: every tribe and family re-

ceived their inheritance direct from Him, by lot. God said to them plainly, 'The land shall not be sold forever, for the land is mine.' (Lev. 25:23), and 'Every one of the children of Israel shall keep himself the inheritance of the tribe of his fathers.' (Numbers 36:7) Ahab had forgotten God, and turned to idols, but Naboth had not done so, and he replied immediately that he could not part with the inheritance of his fathers. Naboth was thinking, I am sure, of God's law, but perhaps also he was thinking of times long ago when he lived at home with his father and mother. So he felt still less that he would sell what had come to him from them.

Ahab went on back to his palace in Samaria, out of humor and sulky. He threw himself on his bed and turned away his face, and refused any food. He was behaving like a spoilt little boy, wasn't he? When his wife came in, she asked what was the matter, and he told her he wanted to buy Naboth's vineyard, and Naboth wouldn't part with it. And his wicked and beautiful wife replied, "Well, I wonder who is the king of Israel! Get up and have something to eat, and be happy. I will give you Naboth's vineyard." So, taking the king's seal, she went to the elders and nobles of Jezreel, intimating that some dreadful sin had been committed in their city, and that a feast must be proclaimed to do away with the wrath of the gods. Naboth must be put in a public place, and two worthless fellows must be there, ready to swear that Naboth had cursed God and the king. (If you will read Lev. 24:14-16, you will see that any one who cursed God was to be condemned to death.) When they had sworn to this, Naboth was to be taken out of the city and stoned to death. When the queen had finished this dreadful letter, she gave it authority by pressing the king's seal on it, and sending it to Jezreel, calmly waiting for it to be carried out! And carried out it was, and when an innocent man had been put to death, the elders wrote to Jezebel and told her that Naboth had been stoned, and was dead. The queen was so wicked and terrible in vengeance that they dared not to fail to carry out her orders!

Tillatoba, Miss.,
March 15, 1937.

Dear Mrs. Lipsey:

Here I come again. It has been a long time since I have written to the Children's Page. I like to read the Baptist Record, it is a good Christian paper to read. I am not able to do much, and my mother is still an invalid, with much pain. She asks you all to pray for us. The only sister I have married last summer. How hard it was to give her up!

Brother Breland is our pastor: he is a wonderful preacher. We have a new superintendent, Mr. Rasberry: he is a good superintendent. Mr. William Hudson is our secretary. We hope they will do well.

Mrs. Lipsey, put your picture in the paper, so we can all see how you look. I will be 27 years old September 12, 1937.

I hope the weather will be pretty soon, so we can raise some little chickens.

I certainly like to go to Sunday school. Am glad to see Ernest Clark in the Children's Page again.

My sister, Gladys, didn't change her name: she married her fourth cousin, Mr. Henry Cook.

Hoping to see my letter in print.

Your friend,
Andra Beatrice Cook

We are glad to have a letter from you again, Andra, but sorry both you and your mother are not so

strong as you would like to be. Write again soon.

Taylor, Miss.,
March 11, 1937

Dear Mrs. Lipsey:

Am sending Jeannie Lipsey Club dues for both March and April, two dollars (\$2.00).

Wishing you a great success with our Jeannie Lipsey Clubs for 1937. Hope it will be the best year of all.

Yours in Christ,

Mrs. M. G. Austin.

P. S.—Isn't this lovely weather with its spring flowers? But just think heaven is more beautiful than our springtime with its flowers. There are no sad days over there. Remember us in your prayers.

Yes, the flowers are blooming again. I thought my iris flowers were all killed, but some are beginning to bloom now. Thank you ma'am for the good money.

DeLand, Fla.

Dear Mamma Julia:

I love you. I am going to send you a letter. I am going to send you some writing that I made 100 on.

I weigh 55 pounds.

Ann Lipsey.

You don't care if I put this in the Children's Page, do you, Ann? The writing is certainly good, no trouble about reading it.

BR

MISS. WOMAN'S COLLEGE

Mississippi Woman's College is looking forward to the privilege of having on her campus March 22, 23, and 24, the Baptist ministers of South Mississippi, who are meeting in a Bible conference. The program consists of Bible studies in Ephesians, conducted by Dr. E. F. Haight; Doctrinal studies on "Sin," "Regeneration," "Sanctification," and "Glorification"; talks on "Pastoral and Church Problems," as well as devotionals and inspirational addresses. It is not only hoped that the objectives of the conference shall be realized in the fellowship of the pastors and the deepening of their spiritual life, but also that there might come to our campus a spiritual blessing because our pastors have been with us for these few days.

The chapel talk at Mississippi Woman's College on March 10, disproved the idea that all chapel talks are dry and uninteresting. The Rev. J. W. Sells, pastor of the Court St. Methodist Church of Hattiesburg, spoke on the "Ideal Girl." His splendid talk was the subject of conversation among the girls for many days and also an inspiration to each one to make her life more ideal.

March 15-19 was an important week in the work of the Baptist Training Union of the Immanuel Baptist Church of Hattiesburg. On each night of this week, classes including local and college members met for study courses. The Junior manual was taught by Clyde Steen, a Mississippi Woman's College student; the Intermediate Manual, by the pastor, F. D. Hewitt, Jr.; "Planning a Life," a Senior course, by Dr. W. E. Holcomb, of the college; "Growing a Church," a B. A. U. course, by Dean N. L. Roberts, of the college. Between the two study periods, a few minutes was

CLARKE COLLEGE
Fully Accredited
Newton, Miss.

used as a devotional period. These programs included talks on service by the pastor and Donald Colmer, associational B. T. U. director, song services, and special music by the Junior Department. There was a splendid attendance of both local and college members. Because of this fine study course, all the unions feel that they are better able to do greater things for the Master in Training Union work.

BR
VACATION BIBLE SCHOOL COMMENT

This year we are trying to get our larger towns and cities with several Baptist churches each, as Jackson, Meridian, Hattiesburg, Laurel, McComb, Tupelo, Vicksburg, Gulfport, and others, to be one hundred per cent in Vacation Bible schools. This has never been done before—even in one of them.

We are happy to announce now that Jackson is already 100% for 1937. Each of the six Baptist churches in the city has put a Vacation Bible school in its year's program of work.

Now, what place will be next to join the 100% group? Last year McComb lacked only one out of 4 churches being 100%. We feel that they will make it all this time. Then the others named above have had good schools but not 100%.

Pastors, talk this over among yourselves and write us that you will join the 100% group for 1937. Give the boys and girls this additional help in Bible study and helpful things during the idle summer hours. Write us for free literature.

E. C. Williams

BR
Client: "I want you to draw up my will, but I'm not sure how to dictate it."

Lawyer: "Don't worry, sir; just leave everything to me."

Client: "I suppose it would save time. It's bound to come to that in the long run."—Ex.

Kidneys Must Clean Out Acids

Your body cleans out acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Simtex) today.

Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

STATE S. S. CONFERENCE

—o—

(Continued from page 3)

Final Session

Considerable shifting was noted in the attendance on the departmental conferences this morning, seemingly with a view of getting more general information. In the sub-conferences as well as in the general assembly, enlargement was the theme of special emphasis and will no doubt result in intensified interest in organizing for the teaching the word of God and reaching the lost.

The song service of this session was led by Mr. William Hall Preston, singing the old hymns "I Am Bound for the Promised Land," "Amazing Grace" and "How Tedi-ous and Tasteless the Hours," with enthusiastic response. This opening service was followed by an animated address by Mr. Hall on "Utilizing College Students in the Five Year Program," he being in the employ of the Board looking to the enlistment of the college students in Christian work. The message was an earnest plea to look out and use the students in our colleges, many of whom are usable and are anxious for a chance to be used.

The Cradle Roll Department was discussed by Miss Mattie C. Leatherwood. The importance of this department was emphasized in the discussion, "No church is too small to have a Cradle Roll," said Miss Leatherwood, who is another Mississippi product now in the employ of the Board, having been born as she said in Tupelo.

"Three Thousand Vacation Bible Schools" was the subject of an address by Dr. Homer L. Grice, who is no stranger to a Mississippi group of Sunday school workers, having talked Vacation Bible schools to them many times before. Dr. Grice in speaking of the progress made in this department said that last summer 1,800 schools were held in the South with an enrollment of 215,000 with 30,000 officers and teachers. It was pointed out that Mississippi is at the bottom of the list of Southern States, having last year only 53 schools.

From the schools that were held last summer in the South 4,000 conversions were reported. It was pointed out that the associational Sunday school organization is the agency through which the Vacation Bible school may be arranged for and held. A number in the gathering expressed the purpose of having a school this summer who did not have one last year.

Brother E. C. Williams substituted for brother Byrd in the discussion of "Mississippi Will Do Her Part." It was a declaration that Mississippi may be counted on to put into execution the things that have been discussed during the hours of this conference. To do this said Mr. Williams there must be: (1) Big thinking; (2) Large planning; (3) Hard work; (4) A realization of some things that will come as a result of the effort.

It was a most practical message. In an open conference a number expressed a determination to do some definite work towards organizing the counties for more effective work. The conference closed with

BLUE MOUNTAIN

—o—

Miss Frances Fraser, Memphis, Tennessee, a member of the Bellevue Baptist Church of that city, was today elected president of the Student Government Council of Blue Mountain College for the session of 1937-38.

One of the most popular students on the campus and carrying a heavy schedule of studies toward the A.B. degree, Miss Fraser in her three years in Blue Mountain has been active in nearly all phases of extracurricular activities; especially has she thrown herself into the religious work of the campus. She is deeply spiritual and participates in Sunday school, B. Y. P. U., Y. W. A., and all of the spirit developing sides of campus life.

She is exceeding capable, and Blue Mountain College is indeed thankful for the sound sense of values displayed by her college mates in selecting her to this responsible position.—Secretary.

BR
BAPTIST STUDENT UNION
AT M. S. C. W.

—o—

The B. S. U. at M. S. C. W. had a delightful treat last week when Mr. William Hall Preston, associate Southwide Baptist Student Union secretary, made a short visit at the Baptist Workshop. Although his visit was not as long as the students could have wished, his presence seemed to inject new life into the Baptist Student Union. His genial friendliness and his magnetic Christian spirit made an instant appeal to all the students; and those who knew him before were delighted to be with him again.

Mr. Preston brought the devotional at noonday prayer meeting, a message centered around unselfishness in giving one's life in service. At six-thirty that night he spoke again, showing the pictures made at Ridgecrest in 1936.

—Pansy Simmons, Reporter.

—BR—

Evangelist Bryam Simmons made a good chapel talk at Blue Mountain College last week.

an address by Dr. P. E. Burroughs who took the place of Dr. T. L. Holcomb speaking on Evangelism.

Next time.... TRAVEL

TRI-STATE COACHES

Cheaper than driving your own car... 10 to 12 times safer

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WEST POINT WEEK OF PRAYER

—o—

Last week the Week of Prayer was observed throughout the South. In our church, one thing impressed those in attendance: on Monday the collection taken was small but adequate; on Tuesday the collection exceeded that taken on Monday; Wednesday's collection exceeded that of Tuesday; Thursday was higher still; and the collection taken after the all day prayer service held on Friday reached the peak and made a total collection for the week that exceeded the quota for West Point Baptist Church. How significant that as one's interest is aroused, as one's knowledge of the need is increased, and as one's heart is touched by prayer, so are one's purse strings loosened. The mission fields will benefit financially by the returns from the Week of Prayer, but all those who participated will feel a blessing that comes from fellowship in prayer, an increased missionary spirit, and the knowledge of having answered the call for a contribution of money. Truly it was a week of spiritual experience and growth.

And speaking of the Week of Prayer, there comes to the attention of the writer a little incident that occurred in the W. M. S. of the Mathiston Baptist Church. Since ways and means are sometimes limited, one member prepared for sale some seed peas. The other members who needed to buy seed, bought these, and the whole proceeds were donated to the W. M. S. This same member is now preparing some extra fine popcorn seed to distribute to any W. M. S. member who will take it and grow a row or more in her garden. This popcorn of uniform quality will be gathered this fall and sold to a nearby theatre owner who buys popcorn for his popcorn vending machine. The proceeds from the sale of this corn is to be given in the Lottie Moon Christmas offering. Truly they are



looking ahead for ways and means to spread the Gospel.

—E. E. H.

West Point, Miss.

—BR—

SUNFLOWER HAS A VISITOR

—o—

Sunflower has just enjoyed a visit from Miss Minnie Landrum as a special high point in this March month on mission activities.

Miss Landrum was the special guest of Mrs. E. F. Mullen and was so gracious in following out the strenuous program we had planned for her. The following is the program:

Wednesday—An illustrated lecture on the Holy Land.

Thursday afternoon—Talked to ladies of Sunflower County on Work of the Women.

Thursday P. M.—Met with the Minnie Landrum Y. W. A.

Friday afternoon—Talked to children on Children of Brazil. Attended a wienic roast in the park tendered the Moorhead R. A.'s and G. A.'s by the Sunflower Auxiliary.

Friday P. M.—Gave illustrated lecture on Brazil.

All of us felt uplifted from this contact with Miss Landrum and Sunflower's missionary zeal was deeply stirred. The Y. W. A. and W. M. S. presented her with gifts in appreciation of her visit.

It is quite refreshing to hear our fifteen and sixteen year old girls and boys inquiring if their Baptist Records have arrived. This interest is due to the fact that we recently put the Record in our church budget and because of the interesting articles you carry. Naturally we wish to have Sunflower items sometimes so it will further tie you to us.

Sincerely,
Mrs. C. K. Holland

CALM YOUR NERVES!



Mrs. Mattie Belle Wadsworth of 3303-5th Ave., Columbus, Ga., said: "A few years ago I had poor nerves associated with function! disturbances. I was weak and had an all-gone feeling. Before I had taken one-half bottle of Dr. Pierce's Favorite Prescription as a tonic I had a keen appetite, gained strength and I grew better as I continued its use." Buy of your druggist.

New size, tabs. 50 cts., liquid \$1.00 & \$1.50.

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JOHN 3:5

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In every birth, physical or natural, and spiritual or divine, there are two agents. In the natural birth they are father and mother. In the spiritual birth, they are divine truth or the word of God, and the Holy Spirit. That is the reason the gospel has to be preached to all rational souls before they can be saved. That is the reason that if the heathen are to be saved the gospel must be preached to them. The Holy Spirit may, and sometimes does work independently of the Bible to bring conviction of sin, and thus prepare for the gospel; but no salvation takes place, no new birth, until the gospel, divine truth, is there as the other agent. That is clear in the case of Cornelius. The Holy Spirit had convicted him of his sin, and he was praying for more knowledge; but he had to have the divine truth that "the blood of Jesus Christ His Son cleanseth us from all sin" I Jno. 1:17. As soon as that truth was furnished through Peter's preaching, the other agent was present, and Cornelius was "born again."

That the foregoing is the correct interpretation of that much discussed passage of Scripture, is true for the following reasons:

First, in the Greek language, "water" is used as a symbol of divine truth. In the fourth chapter of John's Gospel, in the conversation of Jesus with the Samaritan woman, Jesus was talking all the while about divine truth; but He used water as its symbol. No need to be a Greek scholar to learn the Bible if you will let the Holy Spirit interpret His word for you.

In Ephesians 5:26, Paul, writing of Christ's work for the church, said, "That He might sanctify and cleanse it with the washing of water by the word." There water is the symbol of divine truth, used for cleansing and sanctifying.

James writing of the work of the Holy Spirit says, "Of His own will begat He us with the word of truth." James 1:18. There we have the plain declaration that divine truth is the second agent in the new birth.

In the second place, it is a law of language that where one object is used as the symbol of another object, the second word may be substituted for the first, and the sense of the sentence will be perfect: Thus — "Jesus answered, Verily, verily, I say unto thee, except a man be born of divine truth and of the Spirit, he cannot enter into the kingdom of heaven." John 3:5. The sense is perfect. Try the same rule on the statements made by Jesus to the Samaritan woman as recorded in the fourth chapter of the Gospel by John.

"Born of water" in John 3:5, cannot mean baptism, because baptism was not under consideration in that conversation between Jesus and Nicodemus. Whenever you read into a passage of Scripture something that was not under consideration at the time involved, you are sure to go on the rocks in the interpretation.

"Born of water" can not mean the natural or physical birth, because all births are not technically "water births." My wife is the mother of five boys. They were all technically

OFFERTORY
Eileen Stubblefield

—o—

In low, majestic tones voices from the risen congregation rolled forth the final stanza of "Am I a Soldier of the Cross?" Slowly, eight deacons left their pews and moved down the two main aisles. The tallest deacon, leading the group, walked with long, firm strides marked by the rhythm of the closing hymn, which he sang with evident enjoyment. The smallest deacon left his front pew in a noiseless, unassuming manner. With electric steps the third deacon, also small of stature, walked precisely and quickly. Two larger men with pleasant, kindly faces and three quiet men of middle age completed the group of deacons who now stood before the pulpit.

The pastor, advancing a step or two toward his congregation, raised kind eyes toward them, and then bowing, lifted up his deep voice in prayer, while the people bowed in reverence. When the prayer was ended, the organ's low tones slowly filled the church with quiet melody. The noiseless moving about of the deacons as they passed the collection plates and a subdued jingling of coins were the only other movements in the still church house. From the powerful golden pipes of the organ swelled a mighty flow of tender music, thrilling the soul with its reverent grandeur, and ending in a final sweep of quiet, low tones.

—BR—

APPRECIATION OF
REV. J. M. COOK

The Delta Baptist Pastors' Conference in its monthly session at the Cleveland Baptist Church March 15, 1937, unanimously voted to adopt a resolution of appreciation for Dr. J. M. Cook who has recently resigned the Shaw and Arcola Baptist Churches to accept the pastorate of the Bowmar Avenue Baptist Church of Vicksburg.

Dr. Cook was present at the organization of the conference almost two years ago and has proved himself a real fellow yoke-servant to his brother pastors and has manifest a keen interest in associational and all other phases of missionary work. He has been associational Sunday school superintendent, and the Bolivar County Association has lost a valuable leader in this field.

We want to take this occasion to commend him to the Bowmar Ave. Baptist Church, the Warren County Baptist Association, and to the Ministers' Conference of Vicksburg as a consecrated, capable Christian leader. Mrs. Cook has been county Junior leader in Sunday school and B. T. U. work and we wish to express our appreciation for her and for her services.

We shall miss their warm cordiality, their kind interest and worthy service, but we trust that the Lord will richly bless them and those with whom they now labor.

J. W. T. Siler, Pres.
Delta Pastors' Con.
Carroll A. Hamilton,
Secretary.

"dry" births except one. I am sorry for the M.D. that taught the D.D.

Yours in the interest of correct Bible teaching,

L. D. Posey.

AN APPEAL

—o—

In these perilous times when every thing possible is being done to change the United States Supreme Court, and thus endanger our liberties, I appeal to the readers of The Baptist Record to send fifty cents to The Defender, Wichita, Kan., and get a copy of Ex-Gov. Murray's book entitled "Rights of Americans," and read it for yourselves, and see what it will mean if the planned change is made.

Respectfully,
L. D. Posey

—BR—

VALUABLE HELP FOR STEWARDSHIP COMMITTEES

—o—

The Layman Company, which cooperates with all denominations, will send for one dollar, to any committee or individual, on approval a package containing over 500 pages of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for a ten weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and one-half cents per family.

When you write please mention The Baptist Record; also give your denomination.

The Layman Company, 730 Rush Street, Chicago.

—BR—

SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)
open and let a bit of sunlight into his heart.

But there are things in his favor. This Thomas got with the believing disciples, and was with them on the second Lord's day. He wanted to believe, that is his fine point. So when Jesus came among them—Say, I should have loved to have seen Thomas' face, when suddenly the Lord appeared among the disciples—and offered Thomas the opportunity to gain the proof he had demanded. Thomas did not require it, but made the most intelligent confession of them all.

V. Appearance to Disciples by the Sea (21:1-14).

Peter had declared that he was going fishing, and the others had gone along with him to the old tasks which had engaged most of them in the vanished years. Why did they

Good Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when, because of constipation, their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-draught acts on the bowels and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

Gray's Ointment
USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nethol) Nose Drops. 50c at your druggist.

go? Were they giving up the Christian work and going back to the tasks of the yesterdays? Or was this fishing trip a sort of episode and turning aside for a day to earn by honest work the bread they were eating?

But all night they toiled and caught nothing. Early in the morning, they sought a secluded beach on the lake. They did not want the more successful fishermen to twit them with having lost their skill at the old trade. As they drew near the shore, but while still in water deep enough to cast a fish net in, they were greeted from the shore, and told to cast the net on the other side of the boat.

I wonder how John knew Jesus in the dim light of the morning. You are little surprised at Simon Peter. That is about what you would have expected him to do. Then followed the gentle restoration of Simon. "Do you love me more than you love these (things)?" Fishing nets and boats and secular business. Or, "Do you love me more than these do?" These men with you here. "If you love me, shepherd my sheep." You shall never be able to do the work of a shepherd if you do not love me. You may love the sheep, and that is well, but that is not enough. If you do not love the Lord, you will never render Him good service.

For what the Lord said to Simon, He said for all our profit through all the days. Do you love me? Then you can tend my sheep.

Johnny, aged four, went calling with his mother, but appeared rather bored.

"Johnny," said the hostess, thinking to interest him, "would you like to see the baby?"

"Naw," replied Johnny, "we got one."—Kansas City Star.

The barber lifted the young customer into his chair and said: "How do you want your hair cut, son?"

"Like dad's, with a hole in the top."—Ex.

DON'T LET COUGHING TEAR YOUR THROAT

Millions use Pertussin for Quick Relief

It's the drying of tiny moisture glands in your throat and bronchial tract that often causes coughs. Sticky phlegm collects, irritates, and you cough. Pertussin stimulates these glands to again pour out their natural moisture. Sticky mucus is loosened and easily expelled. Irritation goes away—coughing is relieved. Try Pertussin at our expense. Use coupon below.

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HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

BEAUTY IN EVERYTHING

—o—
After God had created the heavens and the earth He made six great divisions of His labor and at the completion of each it is said that God saw that it was good. It pleased Him—it was perfect—it was beautiful.

He showed His love for the beautiful in giving instructions that the tabernacle furnishings and the priestly garments should all be of the most exquisite material and the ornamentation of the most costly nature, "For glory and for beauty." Perhaps this was in mind when the exhortation was given to worship the Lord in the beauty of holiness.

And He who is the author and the very embodiment of beauty implanted in the soul of man, His crowning work, a love for the beautiful.

To gratify this God-given impulse He made the purple headed mountains, the placid lakes, the purling brooks, and the flowing rivers. He stretched out the heavens as a curtain, blue by day and adorned with stars by night; He spread a carpet of green over the earth sprinkled with flowers of every hue; He filled the forests with bright plumaged birds; He caused the trees to lift their stately heads, crowned with grace and beauty; He made the glorious sunsets with their rainbow-tinted clouds; He girded the land with glittering waves of old ocean. Well may we say with the inspired writer, "He hath made everything beautiful in its time."

But as time has passed man has become so materialized by the pursuit of business, pleasure, and forgetfulness of God, that the majority look with indifference upon the beauties of nature.

But the pure in heart see God in every little flower and blade of grass. They see Him in the starry heavens, the gentle rain, the winter's snow, and feel His love whispering in the soft evening zephyrs that gently fan the brow.

"Theirs are the mountains and the valleys theirs
And the resplendent rivers; theirs
to enjoy
With a propriety which none can
feel
But who with filial confidence in-
spired
Can lift to Heaven an unpretentious
eye
And smiling say, 'My Father made
them all.'"

—BR—
THE CHAIN OF KINDNESS
Emily Golightly

—o—
We often hear people say that what they do for others is never repaid—that others are not appreciative—that bread cast upon the waters is just a myth. But our good deeds are always repaid, if not by the persons to whom kindness is shown, then by others.

I remember years ago, in the midst of packing and the disorder of preparation for moving to another state, there was no time to prepare the noon meal. Sandwiches from the corner drug store were not in vogue then. There was a hungry little boy waiting for his lunch. Then, boon of boons, a neighbor came in with coffee and sand-

wiches. And in a short time another neighbor came in and said, "Lunch is on the table. You won't have to redress. Come right over as you are."

I've never forgotten their kindness. I thought at the time I would do something nice for them sometime. I never did. But years afterwards a stranger was moving in next door to me. She had a little girl. A big moving van stood at her door. Disorder was evident. It was a hot dry day in summer. All at once I remembered the kindness shown me years before in a similar circumstance. Now was my time. I sent over a tray with appetizing foods, and suggested that the little girl spend the afternoon with me while the mother got her house into a semblance of order.

Some one told me afterward that the woman said that I would never know what that meant to her. Yet it was not much trouble for me, and it was the beginning of a lovely friendship. So the chain of kindness, like the river, goes on and on.

—The Better Home.

—BR—

MANY WINDOWS
Leah Adkisson Kazmark

—o—

Folks of the town used to talk about Mrs. Eakins. She had, so it did seem, more than her share of sorrow. But she never complained. In fact, folks who wanted to be cheered up when they had troubles of their own in plenty, used to stop in at her little cottage for a chat. They always found her in good humor. It appeared that she just could not get out of being in a happy mood.

Once a neighbor asked her for a recipe for her famous cranberry pie. She gave it willingly. She was proud of it and never was there an affair at the church but that you could count on several pies sent by Hester Eakins. But when the recipe had been written down, the caller asked for another one. It was different, the recipe for happiness.

"You never seem upset," she said softly. "Yet we all do and after all, there are very few that have faced the sadness life has sent to you of late years. Won't you tell me your recipe for that?"

Hester Eakin stroked her old gray cat thoughtfully as she looked out of her tiny window. "It's having many windows, I guess. I've always made it a plan to have so many. Therefore, if I don't like the view from one, I can look out another. Makes all the difference in the world at what you're looking. Folks get to looking too long at one thing. That's a recipe for unhappiness, you see."

But her caller did not see. She could not understand.

So Hester went on in her cheery way. "I can't say that I always like what comes to me. It's not human to be wanting disappointments and sorrows and pains. But it's me that has to stand them, for there's no way out. So I just face them, and then, there's no use of standing there looking and looking, and thinking it's too bad. That doesn't help. What I do is to look out another window. Oh, not a real one; but those windows of thoughts that we all can have. God sends so many happy thoughts and so many perfect

windows through which we can look out at life and the world. I hunt out the happy windows. I think of the fine things that have happened to me and mine. Life's not all dreary. It never is. And the good things, if we'd pile them all up, would weigh more than the bad. So, I like to look at them."

So that was it. The caller passed it on to the friend next door and so the recipe for contentment went up and down the village street. And it was a recipe to which one could pin her faith. It worked—and that is the test in the end.

We cannot keep sadness from coming, but we can choose how we look at it. We cannot but suffer pain, but we can look away from it to bigger and better things. In fact, we can choose our viewpoint. We can stand looking out through windows, dull and smoked, or, we can lift our eyes to those through which filters the sunshine and the beauty of leaves. There are so many windows from which to choose. That is part of God's plan. But each has to do the choosing—he cannot do that for folks. But he gives the eyes, the heart, the soul with which to see, and we make the choice each day.

—The Better Home.

—BR—

MORALS OF THE DOLE SYSTEM
(Watchman-Examiner)

—o—

A wave of sentiment in favor of national philanthropy seems to be sweeping over the politicians of our country. Various schemes are being devised to give the people something for nothing. This makes the masses dole-minded. But in spite of all these devices the number of unemployed is no less and the relief roles are lengthening. Ultimately the dole will wreck the nation and leave the poor deceived, tantalized and helpless.

The primary office of the government is to make and execute laws, and secure for its citizens "life, liberty, and the pursuit of happiness." When it undertakes to feed and clothe it usurps functions which belong to churches and charitable organizations.

The dole system wrongs the hard-working, self-denying, thrifty, and industrious by laying upon them an unequal burden of taxation. On the other hand the dole wrongs its recipients. It destroys enterprise, initiative, morale, ambition, and robs them of self-respect, love of work, and the desire for independence. All forms of social security programs tend to create idleness

and indolence. A return to the Biblical principle of eating one's bread by the sweat of one's brow is the need of our times.

—W. J. Mosier

—BR—

BAPTISTS FIRST

—o—

The first modern missionary was William Carey, a Baptist.

The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.

The first churches organized in India, Burma and China were Baptist churches.

The first complete Bible for the Chinese was printed on a Baptist press.

The first Negro missionaries ever sent to Africa were Baptists.

The first translations of the Bible into foreign languages were Baptist, and we have translated it into more than any other.

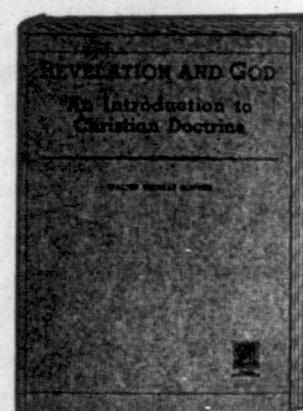
The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.

The British and Foreign Bible Society was founded by John Hughes, a Baptist.

—BR—

It required 28,000 shots to kill a soldier in the world war. Thus it has been figured that the profit to private armament firms was \$25,000 per head.—Ex.

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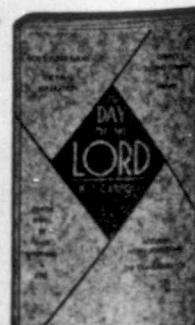
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